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The Yakṣiṇī-sādhana in the *Kakṣapuṭa-tantra*:
Introduction, Critical Edition, and Translation

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The Yakṣiṇī-sādhana in the *Kakṣapuṭa-tantra*: Introduction, Critical Edition, and Translation

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The cult of *yakṣiṇī* is an important component of the medieval tantric world and is practised in Buddhism, Hinduism, and Jainism.¹ The *yakṣiṇī* is worshipped as the goddess of wealth or the guardian spirit of practitioners, and the medieval tantric tradition featured groups of these deities, such as eight *yakṣiṇīs*, twelve *yakṣiṇīs*, or thirty-six *yakṣiṇīs*. Generally speaking, the female deities, who are regarded as the consorts of the male deities, play an important role in this tradition. The female and male principles combine in tantric practice to produce the *advaita* (non-dual) reality. The *yakṣiṇī* is sometimes compared to the *yoginī* or *ḍākinī* who plays the role of the partner of the male practitioner. However, the origin of *yakṣiṇī* is different from that of the *yoginī* or *ḍākinī*.

The cult of *yakṣiṇī* originated in ancient times. We can see their lavish figures, which symbolise fertility, standing beside a tree, or *trāṇa*, already in the oldest Buddhist remains, including Bhārhut, Sāñcī, and Mathurā. They also appear in the Jātaka literature, in which they are regarded as local deities living in trees and sometimes referred to as *rukkha-devatā* or tree goddess.² The *yakṣiṇī* of the medieval tantric tradition inherits characteristics from the ancient *yakṣiṇī*.³ They have beautiful figures, and

¹ On the cult of *yakṣiṇī* in Jainism, see Misra [1981: 125–131] and Cort [1987: 235–255].

² For example, in the *Bhisapuppha-jātaka* (Jātaka III Pali Text Society: 307–310), the *yakkhī* who lives in a tree is called ‘*rukkha-devatā*’. She gives instructions to the bodhisattva and is regarded as a precious being.

³ On the characters of the ancient *yakṣiṇī*, see Coomaraswamy [1980], Misra

bear a distinct relationship to wealth and protection.

The *Kakṣaṣṭa-tantra*

The Chapter XIV of the *Kakṣaṣṭa-tantra* is dedicated to the *yakṣiṇī-sādhana*. Let us first take a brief look at the *Kakṣaṣṭa-tantra*. The *Kakṣaṣṭa-tantra* is traditionally attributed to the famous Buddhist philosopher Nāgārjuna. All the manuscripts I employ in this paper contain the phrase ‘nāgārjunaviracite (written by Nāgārjuna)’ in the colophon of every chapter. As far as I can say from my examination of the catalogues, there is no instance of the tantra being attributed to another author. However, the tantra is sometimes confused with the Siddhakhaṇḍa or Mantrakhaṇḍa of the *Rasaratnākara*, written by Nityanātha, and the combination of the title and the author is sometimes confused [NCC III 110].

In maedieval India, Nāgārjuna was worshipped as a *siddha* who was accomplished in various magical sciences, such as rejuvenation and alchemy. We find stories narrating his magical feats in the Buddhist, Hindu, and Jain traditions.⁴ According to Yijing (義淨) —a Chinese monk who travelled to India in the seventh century—there was a corpus of magical sciences called ‘vidyādharaṭṭaka’ which included methods meant to achieve such powers as flying to the sky, riding a dragon, and attaining a long life. In addition, Yijing states that Nāgārjuna had extensive knowledge of the *ṭṭaka*.⁵ The figure of Nāgārjuna as a master of magical sciences

[1981], Shaw [2006] and 山野 [2012].

⁴ In the Hindu tradition, the *Navanāthacaritra* contains the *siddha* Nāgārjuna’s biography. On the Buddhist biographies of *siddha* Nāgārjuna, see 山野 [2008]; on the Jain biographies of *siddha* Nāgārjuna, see Phyllis Granoff [1988].

⁵ 『大唐西域求法高僧傳』卷二 (T no.2066): 51.6c-7a
嘗試論之曰。夫明咒者梵云毘睺陀羅必得家。毘睺譯爲明咒。陀羅是持。必得家是藏。

seems to have been already established in seventh-century India. The *Kakṣapuṭa-tantra*, otherwise known as *Siddhanāgārjuna-tantra*, is believed to have been written in a tradition where Nāgārjuna was worshipped as a master of magical sciences, possibly around the tenth century.⁶

Even though it is attributed to Nāgārjuna, the text contains no Buddhist features and most of the references are cited from Hindu tantras. It begins with devotional verses to Śiva and Sarasvatī and contains various mantras dedicated to, inter alia, Śiva, female deities, and *yakṣiṇīs*. These female deities and *yakṣiṇīs* are common in both Buddhism and Hinduism.

The *Kakṣapuṭa-tantra* is exclusively dedicated to *sādhana*s or magical procedures which are intended to generate worldly benefits and do not deal at all with philosophical subjects. These types of magical procedures are sometimes formulated as the so-called *ṣaṭkarman* in the Buddhist, Hindu, and Jain traditions. These procedures include Śānti (pacifying diseases and obstructions), Vaśikaraṇa (controlling others), Stambhana (immobilizing others), Uccāṭana (extirpating enemies), Vidveṣa (provoking enmity), and Māraṇa (killing others).⁷ Though there is no chapter in the tantra dedicated to the *śānti*, the *Kakṣapuṭa-tantra* covers a variety of *sādhana*s. The *tantra* lists the following divisions: Vaśya (controlling others); Ākarṣaṇa (attracting others); Stambha (immobilizing others); Moha (bewildering enemies); Uccāṭa (extirpating enemies); Māraṇa (killing others); Vidveṣa (provoking enmity); Vyādhikaraṇa (causing illness); Paśuśaśyārthanāśana (causing loss of cattle, grain, and other properties); Kautuka (conjuring tricks); Indrajāla (creating illusions); Yakṣiṇīmantra-

應云持明咒藏。然相承云此咒藏。梵本有十萬頌。唐譯可成三百卷。現今求覓多失少全。而大聖沒後阿離野那伽曷樹那。即龍樹菩薩。特精斯要。

⁶ According to Somadeva Vasudeva, Nāgārjuna's *Kakṣapuṭa* was mentioned in Kṣemendra's *Kalāvilāsa* [Somadeva 2007].

⁷ However in the Jain *tantra*, the *māraṇa* (killing others) is replaced by the *strī-ākṛṣṭi* (attracting women)[Cort 1987: 245-246].

sādhana (invoking *yakṣiṇī*); Ceṭaka (using as a slave); Añjana (eye ointment); Adṛśya (becoming invisible); Pādūkāgati (magic shoes); Guṭikā (magic pill); Khecaratva (going to the sky); and Mr̥tasamjīvana (raising the dead).⁸

It is interesting that medical substances, including various plants such as *gorocana* (yellow orpiment from cattle), *karpūra* (camphor), and *kunkuma* (turmeric), are used in many sādhana in the *Kakṣapūṭa-tantra*. In these *sādhana*s, the practitioner grinds and mixes the substances and then makes an *añjana* (eye ointment), *guṭikā* (pill), or *tilaka* (mark on the forehead) with the ground mixture; he then takes or wears the final product. These kinds of *sādhana*s have a close relationship with those of Rasaśāstras. Nityanātha's *Rasaratnākara*, mentioned previously, contains a chapter considered to be the epitome of the *Kakṣapūṭa-tantra* [Wujastyk 1984:75].

Because there are numerous manuscripts, along with some printed editions of the *Kakṣapūṭa-tantra*, we can suppose that the tantra had been popular and well known in India until the modern era. These manuscripts and printed editions can be roughly divided into two groups. The first group contains around twenty chapters, while the second group has around thirty chapters. Though the main difference between the two groups comes from the division of chapters, there are many other divergences such as additions and omissions, and some manuscripts show an irregular order in terms of their chapters and contents. The manuscripts I employ here belong to the first group. What follows is a summary of the contents of the twenty chapters.

Chapter One opens with the devotional verses to Śiva and Sarasvatī, followed by a list of references and the table of contents. The chapter then explains the classification of mantra, the way to establish the Kūrmacakra

⁸ *Kakṣapūṭa-tantra*, chapter one, verse 6–9.

(tortoise-shape *yantra*), the classification of *mālā* (rosary), the way of recitation, the classification of date, seat, and place, the method of breathing, the method of *homa*, the diet, and the seven methods to empower mantras. These are the fundamentals necessary to perform all following *sādhana*s.

Chapters Two through Six are dedicated to the *sādhana*s intended for controlling or attracting others. Chapter Two describes the *sarvavaśīkaraṇa* (controlling all creatures); Chapter Three deals with the *rājavaśya* (controlling a king), the *vivādajayalābha* (winning a disputation), and the *duṣṭadamanaprayoga* (fleeing from bandits, savage beasts, and so forth); Chapter Four is concerned with the *strīvaśya* and *drāvaṇa* (controlling and enchanting a woman); Chapter Five concerns the *pativaśya* (controlling a husband); Chapter Six provides an account of the *ākaraṣaṇa* (attracting people).

Chapters Seven through Twelve are dedicated to the *sādhana*s intended to hinder enemies and harm others. Chapter Seven is concerned with various kinds of *staṃbhana* (immobilizing others), such as immobilizing enemies' movements, silencing opposition, restraining enemies from attacking, and preventing fires; Chapter Eight deals with the *senāstaṃbhana* (immobilizing armies in a battle); Chapter Nine gives an account of the *moha* (bewildering enemies) and the *uccātana* (extirpating enemies); Chapter Ten describes the *māraṇa* (killing enemies and exterminating their families); Chapter Eleven is about *vidveṣaṇa* (provoking enmity), *vyādhikaraṇa* (causing illness and impotence), and the *paśuśasyārthanāśana* (causing loss of cattle, grain and other properties); Chapter Twelve gives an account of the *unmanīkaraṇa* (causing derangement).

Chapters Thirteen through Eighteen deal with *sādhana*s that generate various kinds of supernatural power. Chapter Thirteen describes the *indrajālaavidhāna* (creating illusions); Chapter Fourteen gives an account of the *yakṣiṇīsādhana* (yakṣiṇī invocation); Chapter Fifteen is concerned with

the *āñjana* (eye ointment) that makes buried treasures visible; Chapter Sixteen concerns the *nidhigrahaṇa* (finding treasures); Chapter Seventeen describes the *adṛśyakaraṇa* (becoming invisible); Chapter Eighteen is about the *guṭikā* (magic pill) or *pādukāsādhana* (magic shoes) that make it possible to travel over a long distance or fly.

Chapters Nineteen and Twenty deal with special *sādhana*s. Chapter Nineteen describes the *mṛtasañjivānī* (raising the dead) and the *kālavañcana* (cheating the time of death), including an account of the *kālaññāna* (knowing the time of death); Chapter Twenty gives an account of the *ātyāhāraṃanāhara* (not overeating and fasting) that relieves hunger. The conclusion summarizes all of these *sādhana*s.

The Yakṣiṇī-sādhana

It seems the *yakṣiṇī-sādhana* was formed in the early phase of the tantric tradition. In the *Jayākhyasamhitā*, generally dated to the Gupta period,⁹ there is an early mention of the *yakṣiṇī-sādhana*. Based on this fact, Miranda Shaw suggests that the *yakṣiṇī-sādhana* has its origin in the Hindu tradition [Shaw 2009:271]. The *yakṣiṇī-sādhana* procedure appeared in the *Jayākhyasamhitā* and is relatively simple, but it contains the basic components of the *yakṣiṇī-sādhana* of the later tantric tradition. Having painted the picture of a *yakṣiṇī* on a silk cloth, a practitioner should recite a mantra and offer the incense with *guggulu* for seven days. At midnight on the seventh day, the *yakṣiṇī* appears and asks him ‘what should I become—your mother, sister, or wife?’ The practitioner chooses one of these forms of manifestation, and she will then serve him or give benefits to him according

⁹ Embar Krishnamacharya suggests that, from a palaeographical viewpoint, it could date to 450 A.D. This is based on the fact that the name of each *akṣara* appears in Chapter VI of the *Jayākhyasamhitā* [Embar 1967: 30–34]. However, it seems that Chapter XXVI dates from a later period.

to her role.¹⁰

In Chinese translations of Buddhist tantras, the *yakṣiṇī-sādhana* appeared as early as the eighth century. The *Bu-kong-juan-ce-shen-bian-zhen-yan-jing* (不空羼索神變真言經) might be the oldest translation that mentions the *sādhana*. Having drawn the *maṇḍala* on the ground using cow dung and painted a picture of a *yakṣiṇī* in the centre, a practitioner offers rice and incense to her. He then performs the *homa* while reciting the mantras. While reciting each mantra, he should throw a poppy seed at the *yakṣiṇī*. The *yakṣiṇī* appears and asks his wishes, to which the practitioner answers, 'Please become my mother or wife'. She will then serve him or give benefits to him according to her role.¹¹

The individual name and mantra of the *yakṣiṇī* is not mentioned here, but most *yakṣiṇī-sādhana*s of the later tantric tradition contain them. Some even provide a detailed account of their appearance.¹² The place where the practitioner practices as well as the offerings that he should prepare vary depending on the *yakṣiṇī*'s character as we shall see later in the *Kakṣapuṭa-tantra*.

In the *yakṣiṇī-sādhana*, the *yakṣiṇī* is regarded as the guardian spirit who provides worldly benefits to the practitioner. The *yakṣiṇī* provides, inter alia, daily food, clothing and money, tells the future, and bestows a longlife, but she seldom becomes a partner in sexual practices.¹³

¹⁰ *Jayākhyasamhitā*, chapter 26, verse 77–86.

¹¹ 『不空羼索神變真言經』卷十八 (T no.1092): 20.323c

¹² In the *Mañjuśrīmūlakalpa*, the figures of each *yakṣiṇī* are described. Some reside in an *aśoka* tree; some bear a branch in their hand. It seems they inherit the attributes of tree goddesses from the ancient *yakṣiṇī*. For examples, see Naṭikā [Vaidya 1964: 441], Naravirā [Vaidya 1964: 443], and Yakṣakumārikā [Vaidya 1964: 443]. Martin Delhey presented a critical edition of chapter 52 of the *Mañjuśrīmūlakalpa* in TIWET 2010. This chapter includes the *yakṣiṇī-sādhana* section. I have also consulted to his text.

¹³ The *yakṣiṇīs* who take the role of the wife are sometimes expected to be the

The *yakṣiṇī* is also regarded as the goddess of wealth. In the *Kakṣapūṭa-tantra*, the *yakṣiṇīs* also appear in the Sarvāñjana-sādhana Chapter, in which they bestow the divine *añjana*, which makes buried treasure visible. The *yakṣa* and *yakṣiṇī* have been worshiped as gods and goddesses of fertility or wealth since ancient times. The *yakṣiṇīs* in the *Kakṣapūṭa-tantra* seem to have inherited characteristics from the ancient *yakṣiṇī*, but their character has slightly changed. Their relationship with the earth and fertility is no longer noticeable, but their relationship with *dīnāra* (gold coin) and *rūpya* (silver coin) is conspicuous. At the same time, their connection with a particular locality has also lost its importance.¹⁴

There exist numerous examples of the *yakṣiṇī-sādhana* in Buddhist tantras. Among them, the *Mañjuśrīmūlakalpa* provides a detailed account of the *yakṣiṇī-sādhana*, in which we can find different groups of *yakṣiṇīs*: eight *yakṣiṇīs*, six *yakṣiṇīs*, and five *yakṣiṇīs*.¹⁵ As far as the Hindu tantras are concerned, the *sādhana* of the thirty-six *yakṣiṇīs* in the *Uḍḍāmareśvara-tantra* is well known.¹⁶ The *yakṣiṇī-sādhana* of the *Uḍḍāmareśvara-tantra* has many parallels with the *Kakṣapūṭa-tantra*. What follows is a correspondence table between the *Kakṣapūṭa* and the *Uḍḍāmareśvara*.

sexual partner of the practitioner as, for instance, in the *Mañjuśrīmūlakalpa*. For examples, see Bhaṭṭā [Vaidya 1964: 441], Vadhū [Vaidya 1964: 444], Manojñā [Vaidya 1964: 445], Jayā [Vaidya 1964: 447]. This, however, is one of the worldly benefits which the *yakṣiṇīs* bestow, not a tantric practice.

¹⁴ However, in the Jain *tantra*, they still have connections to particular localities. They also have the role of the guardian of the *tīrthas* [Cort 1987: 240–243].

¹⁵ On the *yakṣiṇī-sādhana* in the *Mañjuśrīmūlakalpa*, see Shaw [2009].

¹⁶ *Uḍḍāmareśvara-tantra*, chapter 9 [Zadoo 1947:36–43].

<i>Kakṣapūṭa</i>		<i>Uḍḍāmareśvara</i>
1 Vicitrā	=1	1 Vicitrā
2 Bhīṣaṇī	=4	2 Vibhramā
3 Nakhakeśī or Kanakavatī	=32	3 Haṃsi
4 Kuvalayā		4 Bhīṣaṇī
5 Vibhramā	=2	5 Janarañjikā
6 Jalapāiṇī		6 Viśālā
7 Prabhutā or Sulocanā	(=21)	7 Madanā
8 Ratipriyā	=36	8 Sughaṇṭā
9 Kambalikā		9 Kālakarmī
10 Candrasumatī or Avajāti		10 Mahābhayā
11 Surasundarī		11 Mahondrī
12 Anurāgiṇī	=31	12 Śaṅkhinī
13 Manoharā	=29	13 Cāndrī
14 Śaṅkhinī	=12	14 Śmaśānavāsini
15 Mañibhadra (m.)		15 Vatayakṣiṇī
16 Tyāgī		16 Mekhalā
17 Jalarāśi		17 Vikalā
18 Svāmīśvarī		18 Lakṣmī
19 Vatayakṣiṇī	=15	19 Mālinī
20 Candradravā		20 Śatapatrikā
21 Viśālā	=6	21 Sulocanā
22 Mahābhayā	=10	22 Śobhanā
23 Candrikā		23 Kapālinī
24 Aindrī or Māhendrī		24 Viśālinī or Varayakṣiṇī
25 Sarvalokalocanānī		25 Mahānaṭī
26 Liṅgī		26 Kāmeśvarī
27 Raktakambala (m.)		27 (Suvārṇīrkhā)

28 Karaṅkamukhā or Vidyujjihvā		28 (Surasubdarī)
29 Śmaśānavāsini Caṇḍaveginī or Vikarṇapiśācinī	(=14)	29 Sarvakāmadā or Manoharā
30 Candrasrāginī or Karṇākarnakāriṇī		30 Pramodā
31 Cāmuṇḍā		31 Anurāginī
32 Cīncinīpiśācī		32 Nakhakeśikā
33 Karṇapiśāca (m.)		33 Bhāminī
		34 (Padmiṇī)
		35 Svarṇāvatī
		36 Ratipriyā

Printed Editions and Manuscripts Used for This Edition

As previously mentioned, several editions of the *Kakṣapuṭa-tantra* have been published in India during the modern era . The latest edition was appeared in 2001. For my critical edition, I used the following three editions. Unfortunately, none of them mentions the textual witness (es) on which they are based (My abbreviations contain 'E', for edition, followed by the initials of the editor(s), i.e. ĀN (Āśubodha and Nityabodha), Kh (Khaṇḍela-vāla), and P (Pañcānana).)

E_{AN}:

Indrajālavidyāsamgrahaḥ; tatra indrajālaśāstram, kāmaraṭnam, dat-tātreyā -tantram, saṭkarmmadīpikā, siddhanāgārjunakakṣapuṭam

Edited by Śrīāśubodha Vidyābhūṣaṇa and Śrīnityabodha Vidyāratna
(Calcutta: Vacaspatyayantra, 1915)

20 chapters

E_{Kh}:

Siddhanāgārjunatantram; Siddhanāgārjunakakṣapuṭam

Edited by Es En Khaṇḍelavāla

(Vārāṇasī: Caukhambā Surabhārati Prakāśana, 2001)

Text with Hindu Commentary, 30 chapters

E_P:

Siddhanāgārjuna-Kakṣapuṭam: mūla o anubāda sameta

Edited by Pañcānana Śāstrī

(Kalikātā: Nababhārata Pābaliśārsa, 1984)

Text with Bengali Commentary, 31 chapters

In addition to these three, the *New Catalogus Catalogorum* also lists the following editions [NCC III. 110–111]. They are hard to find today, and I was unable to access them.

1 Aruṇodya edition

* in Bengali script, 20 chapters

2 Calcutta edition

* Publisher: Basumati Press, 31 chapters

3 Belugaum edition

* no details

4 Vijayawada edition

Edited by Venkatacalapati (Indian Medicine House, 1958)

* with Telugu translation, only 196 verses

In addition to the three printed editions, I have used twelve digital

copies of manuscripts kindly provided by the NGMCP (the Nepalese-German Manuscript Cataloguing Project), two digital copies from the London Wellcome Library, and one digital copy from the University of Tokyo Library. The following summary provides brief bibliographic information for these manuscripts. (The abbreviations for the manuscripts consist of the initial of the place of storage, that is, K (Kathmandu), L (London), or T (Tokyo), and a number. These numbers are tentatively assigned in order of microfilm number or catalogue number. Among these manuscripts, the texts labelled K (numbers 1, 2, 4, 6, 9, 10, 11, and 12 only), and T are available for Chapter XIV (Yakṣiṇī-sādhana).)

K₁: NGMCP no.27933, Microfilm:A 0221-06

Script(s): Devanagari, Material: paper

110 leaves, chapters 1-20

K₂: NGMCP no.27940, Microfilm: A 0221-08

Script(s): Devanagari, Material: paper

Year: Nepala Saṃvat 905 (~1785 CE)

48 leaves, chapters 1-20

K₃: NGMCP no.27934, Microfilm: A 0222-11

Script(s): Devanagari, Material: paper

15 leaves, chapters 1-2

K₄: NGMCP no.27929, Microfilm: A 0223-05

Script(s): Newari, Material: paper

156 leaves, chapters 1-25 (13-14 missing)

* The text has four additional chapters cited from the *Uḍḍāmareśvara-tantra* after the eighth chapter (Senāstambhana), and the chapter on the unmanīkaraṇa is placed after the tenth chapter (Māraṇa).

K₅: NGMCP no.27939, Microfilm: A 0225-12

Script(s): Devanagari, Material: paper

28 leaves

* This is a text with commentary, and has no equivalent in the *Kakṣapuṭatantra*.

K₆: NGMCP no.27943, Microfilm: B 0160-07

Script(s): Devanagari, Material: paper

118 leaves, chapters 1-20

K₇: NGMCP no.27941, Microfilm: B 0161-09

Script(s): Devanagari, Material: paper

58 leaves, chapters 2-13

K₈: NGMCP no.27930, Microfilm: B 0163-06

Script(s): Devanagari, Material: paper

6 leaves

* This seems to be a part of the Siddhakhaṇḍa of the *Rasaratnākara*.

K₉: NGMCP no.27937, Microfilm: B 0166-19

Script(s): Newari, Material: paper

48 leaves, chapters 1-20

K₁₀: NGMCP no.27936, Microfilm: B 0166-21

Script(s): Newari and Devanagari, Material: paper

100 leaves, chapters 1-20

K₁₁: NGMCP no.27932, Microfilm: B 0167-06

Script(s): Newari, Material: paper

128 leaves, chapters 1-20

K₁₂: NGMCP no.27945, Microfilm: C 0025-05

Script(s): Devanagari, Material: paper

Year: Vikrama Saṃvat 1734 (~1677 CE)

65 leaves, chapters 1-21

* This text has an additional chapter after the twentieth chapter.

L₁: London Wellcome Library no.Alpha 899

Script(s): Devanagari, Material: paper

70 leaves, chapters 1-11

L₂: London Wellcome Library no.Alpha 900

Script(s): Devanagari, Material: paper

61 leaves, chapters 1-20 (12-15 missing)

T: Tokyo University no.204, Microfilm: 18.005

Script(s): Devanagari, Material: paper

23 leaves, chapters 16-21

Editorial Conventions

The manuscripts used for this edition represent only a small portion of all the existent manuscripts. They all are dated to the seventeenth century or later and are rife with errors. Since it is difficult to pinpoint one or several of them as archetypal or consistently reliable, I decided to transcribe all of them. My critical apparatus, has, therefore, recorded all variants except those due to simple errors and mere orthographical differences. As is true of most Nepalese manuscripts, there is no difference between 'b' and 'v'; it is also difficult to distinguish between preconsonantal or postconsonantal 'p' and 'y'. (My reading is, therefore, based upon this general knowledge.) The *anusvāra* sometimes substitutes for the nasal

consonants; single consonants geminate after 'r'; geminate consonants sometimes become single consonants; and the *avagraha* is rarely used. Besides these common orthographical variants, we can see the following variants in each manuscript.

K₃: aiḥ ⇔ ai, ṣṭ ⇔ sṭ

K₄: no difference between postconsonantal 'u' and 'ū'

aiḥ ⇔ ai, kṣ ⇔ cch, kh ⇔ ṣ, y ⇔ j, r ⇔ l, ś ⇔ s,

omission of ṁ/ḥ/r at the end of a word

-yet(optative) ⇔ -yat

K₉: kh ⇔ ṣ, r ⇔ l

K₁₀: ś ⇔ s

K₁₂: ṣ ⇔ kh,

omission of ṁ/ḥ/r at the end of a word

L₂: kh ⇔ ṣ, y ⇔ j, ś ⇔ s

In terms of sources, I place higher value on the manuscripts than on the printed editions, but I sometimes adopted the former editors' reading when I could not construct a meaningful sentence from the manuscripts. This means this is an eclectic edition rather than a reconstruction of the assumed archetype or hyparchetype.

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[NCC] *New catalogus catalogorum:an alphabetical register of Sanskrit and allied works and authors*, K. Kunjunni Raja, C. S. Sundaram (University Madras, 1949-)

Sigla and Abbreviations

[]	word(s) that the editor thinks should be deleted
()	uncertain word(s) or syllable(s)
///	illegible part of syllable(s) because of physical damage
×	empty space or space sign (×) in a given manuscript
...	illegible syllable(s)
Σ	all available manuscripts
conj.	conjectured
ditt.	dittography in
em.	emended
n.e.	no equivalent in
om.	omitted in
r	recto
v	verso

(I have adopted corrections if there were cancel-signs or marginal additions in a given manuscript without noting this in my edition .)

Chapter 14 Yakṣiṇīsādhana

(E_{AN} p.348, E_{Kh} p.140, E_P p.170)(K₁.82v, K₂.32v, K₄.121v, K₆.85v, K₉.32v, K₁₀.74r, K₁₂.49r)*Lost: K₃ 7 L₁ 2, K₁₁(verse 1-6)

atha yakṣiṇīmantrasāadhanam/

sarvāsām yakṣiṇīnān tu dhyānam kuryāt samāhitah/
bhaginīmātrīputrīstrīrūpatulyā yathepsitā//1//lakṣam ekaṃ japaṃ mantram vaṭavṛkṣatale śuciḥ/
bandhūkakusumaiḥ paścān madhvājyakṣīramiśritaiḥ/ (K₆.86r)
daśāmśaṃ yonikuṇḍe tu hutvā devī prasīdati/ (E_{AN} p.349)
vicitrā sādhakasyaiva prayacchati samāhitam//2//

om vicitre citrarūpeṇa siddhiṃ kuru kuru svāhā//

*yakṣiṇīmantrasāadhanam] K₁ 6 9 10 yakṣiṇīmantrasāadhanam K₂; yakṣaṇīmantra-
sāadhanam K₄, yakṣiṇīsāadhanam E_{AN} E_{Kh} E_P, yakṣiṇīmantravidhim āhā K₁₂
1ab *kuryāt] K₂ 9 E_{Kh} kuryyāt K₁₂ E_{AN} E_P; kuryā K₄, kurtvā K₁ 6, kṛtvā K₁₀
1cd *°mātrī°] K₁ 2 6 9 10 E_{AN} E_{Kh} E_P, °mātrī° K₄, °mātrī K₁₂ *°putrī°] K₁ 2 6 9 E_{AN}
E_{Kh} °putrī° E_P; °ṣutri° K₄, °pratrī° K₁₀, °putrī hi K₁₂ *°strīrūpa] K₁ 2 4 6 9 10 E_{AN}
E_{Kh} E_P; 'strīrūpaṃ K₁₂ *tulyā] K₂ 4 E_{AN} E_{Kh} E_P; tulyāṃ K₁ 6 9, tulyaṃ K₁₂, lyam
K₁₀ *yathepsitā] K₁₀ E_{AN} E_{Kh}; yathepsitāḥ E_P, yathepsitām K₁ 6 9, yathaishtitam
K₁₂, yathopsitam K₄, yathopsi(rya) K₂
2cd *°kṣīra°] K₉ 10 12 E_{AN} E_{Kh} E_P; śrīra K₁ 2 4 6 *°miśritaiḥ] K₉ 12 E_{AN} E_{Kh} E_P;
miśritau K₁ 2 6 9 10, ṣi(psi)tau K₄
2ef *yonikuṇḍe tu] K₁ 9 10 12 E_{AN} E_{Kh} E_P yonikuṇḍe tu K₂ 6; yoni sakuṇḍe K₄
*prasīdati] K₉ 10 E_{AN} E_{Kh} E_P; (mra)sīdati K₁₂, prasidyati K₁ 2 6, praśī(dde)ti K₄
2gh *vicitrā] K₉ 10 12 E_{Kh} E_P; vicitra K₁ 2 6, citra K₄, vicitrām E_{AN}
*sādhakasyaiva] K₂ 9 10 12 E_{AN} E_{Kh} E_P; sādhakasyaivaḥ K₁ 6, sādhakai caiva K₄
*prayacchati] K₉ E_{AN} E_{Kh} E_P prayacchati K₁ 2 6 10; prayacchanti K₄, (mra)yakṣati
K₁₂ *samāhitam] K₁ 2 6 9 10 E_{Kh} E_P; samāhitān E_{AN}, samāhitam K₁₂, bhamāhitam
K₄
Mantra 1 *vicitre] K₁ 2 6 9 10 12 E_{AN} E_{Kh} E_P; vicitai K₄ *citrarūpeṇa] K₁ 4 6 9 10 12
E_{AN}; rūpeṇa K₂, vicitrarūpe E_P, vicitrarūpe E_{Kh} *siddhiṃ] K₁ 6 9 10 12 E_{Kh} E_P;
siddhi K₂ 4, siddham E_{AN}

tripathastho jafen mantram lakṣam ekaṃ daśāṃsataḥ/
ghṛtāktair guggulair homair bhīṣaṇī cintitapradā//3// (K₁₂.49v)

[om] aiṃ [hrīm] mahānande bhīṣaṇe (drāṃ huṃ) svāhā// (K₁.83r)

gatvā yakṣagrhaṃ mantrī nagno bhūtvā jafen manum/
dinaikaviṃśatiṃ yāvat kuryāt pūjāṃ [kṛtvā] tato niśi//4// (E_p p.171)

āvartayet tato mantram ekacittena sādhaḥ/
niśārdhe vāñchitaṃ kāmam devy āgatya prayacchati//5// (E_{Kh} p.141)

4cd * om. K₁₀

3ab *tripathastho] E_{AN} E_{Kh} E_p; tripathastho K₄, tripathasthe K₁₂, trithastho K_{1 6 9 10}, trithastho K₂ *japen] K₁₂ E_{AN} E_{Kh} E_p; jan K_{9 10}, yan K_{1 2 4 6} *mantram] E_{AN} E_{Kh} E_p mamtram K₁₂; mantra K_{1 4} mamtra K_{2 10}, matraya K₉, ma/// K₆ *lakṣam] K_{1 2 4 9 12} E_{AN} E_{Kh} E_p; la///m K₆, palalakṣam K₁₀

3cd *homair] K₁₂ E_{Kh} E_p homai K_{1 4 6}; haimair E_{AN}, home K₂, homā K₉, homa K₁₀ *bhīṣaṇī] K_{9 12}; bhīṣaṇīm K₁₀, bhīṣiṇī K₄, bhīṣiṇī K₂, bhīṣiṇī K_{1 6}, vicitrā E_{AN} E_{Kh} E_p *cintita°] K_{1 4 6 9} ciṃtita° K₂; ciṃtitaḥ K₁₂ ciṃtitat K₁₀ siddhidā E_{AN} E_{Kh} E_p *°pradā] K_{1 2 4 6 9 10}; prajāḥ K₁₂, bhavet E_{AN} E_{Kh} E_p

Mantra2 * [om] K₁₂ E_{Kh}, n.e. K_{1 2 4 6 9 10} E_{AN} E_p *aiṃ] K_{1 2 6 9 10 12} E_{AN} E_{Kh} aim K₄; ayi K₁₂, om. E_p * [hrīm] E_{AN} E_{Kh} E_p, n.e. Σ *mahānande] E_{AN} E_{Kh} E_p; mahānade K_{1 2 6 9 10}, mahānade K₁₂ mähā K₄ *bhīṣaṇe] K_{1 2 6 9 10 12} E_{AN} E_{Kh} E_p; bhimaśī K₄ *drāṃ] K_{2 9 10 12}; drā K₄, hrāṃ K₁, h///āṃ K₆, hrīm E_{AN} E_{Kh} E_p *huṃ] K_{1 4 6} E_{AN} E_{Kh} E_p; hrūṃ K_{2 9 10}, druṃ K₁₂

4ab *gatvā] K_{1 2 4 6 9 10} E_{AN} E_{Kh} E_p; datvā K₁₂ *bhūtvā jafen manum] K_{1 2 4 6 9 12} E_{AN} E_{Kh} E_p; om. K₁₀

4cd dinaikaviṃśatiṃ] E_{AN} E_{Kh} E_p; dinaikaviṃśa K₉, dinaikaviśati K₄, dinekaviśati K₁₂, dinaikaviśa K_{1 2 6} *yāvat] K_{4 9 12}; yācat K_{1 2 6}, om. E_{AN} E_{Kh} E_p *pūjāṃ] K_{1 2 6 9} E_{AN} E_{Kh} E_p; pūjāḥ K₄, pūjā K₁₂ * [kṛtvā] E_{AN} E_{Kh} E_p, n.e. Σ *tato] K_{4 9} E_{AN} E_{Kh} E_p; tavo K_{1 2 6}

5ab *āvartayet tato] em. āvartayet tato K₉ E_{AN} E_{Kh} E_p; āvartayan (tra)to K₄, āvartaye tato K₁₂, āvayet tato K_{1 2 6}, om. K₁₀ *mantram] K_{10 12} E_{AN} E_{Kh} E_p; mantra K_{4 9}, mantray K₁, mamtray K₂, matray K₆ *sādhaḥ] K_{1 2 6 9 10 12} E_{AN} E_{Kh} E_p; sādhaḥ K₄

5cd *kāmaṃ] Σ; dravyaṃ E_{AN} E_p dradhyaṃ E_{Kh} *āgatya] Σ E_{Kh}; āgamya E_{AN} E_p

om hrīm nakhakeśi kanakavati svāhā// (K₂.33r K₄.122r K₁₁.93r)

lakṣatrayaṃ japeṇ mantraṃ daśāṃśaṃ guggulaṃ hunet/
lākṣā utpalakam vā 'tha dhyātvā sarvāṅgalocanāṃ/
paṭṭe paṭe vā saṃlikhya homānte cintitapradā//6//

om kuvalaye hili hili tutu tutu siddhisiddheśvari hrīm svāhā//

japeṇ lakṣadvayaṃ mantrī śmaśāne nirbhayo manum/ (K₆.86v)
daśāṃśaṃ guggulaṃ sājyaṃ hutvā tuṣyati vibhramā/
pañcāśan mānuṣāṇāṃ ca datte sā bhojanaṃ sadā//7// (K₉.32v K₁₀.74v)
(E_p p.172)

om hrīm vibhramarūpe vibhrame kuru kuru ehy ehi bhagavati svāhā//

Mantra3 *hrīm] K₁₀ 12 E_{AN} E_{Kh}; hīm K₂, hrī K₁ 6 9, hri K₄ *nakhakeśi] K₁ 2 6 9
10 12 E_{Kh}; nakhakeśi E_{AN}, naśakeśi K₄ *kanakavati] E_{AN} E_{Kh} E_p; kanakhavati K₉ 10,
kanakhavati K₁₂, nakhavati K₁ 2 4 6 11, naśavati K₄

6ab *guggulaṃ] Σ; guggulaṃ E_{AN} E_{Kh} E_p

6cd *utpalakam] Σ E_{Kh} E_p; cotpalake E_{AN} *sarvāṅgalocanāṃ] E_{AN} E_{Kh} E_p;
sarvāṅgalocanā K₁₂, sarvāṅgalocanaṃ K₁ 2 6 9 11, sarvāṅgalocanaṃ K₉,
sarvāṅgalocanaṃ K₁₀, sarvāṅgalocanaṃ K₄

6ef *paṭṭe] K₉ 12 E_{AN} E_{Kh} E_p; padde K₁₀, pade K₁ 2 4 6 11 *paṭe] K₂ 4 12 E_{AN} E_{Kh} E_p;
paṭṭe K₉, padde K₁₀, pade K₁ 6 11 *vā] K₁ 2 4 6 9 11 E_{AN} E_{Kh}; cā K₁₀, 'thavā K₁₂
*saṃlikhya] K₁ 2 6 9 E_{Kh} E_p; saṃlekhyā K₁₁, saṃlekhyā K₉ 10 E_{AN}, saṃleṣya K₄,
lekhyā K₁₂ *cintitapradā] K₉ 11 E_{AN} ciṃtitapradā K₁₀; ciṭitapradā K₁₂,
cetitapradā K₄, vititapradā K₁ 2 6, cāñchitapradā E_{Kh} E_p

Mantra4 *kuvalaye] K₉ 10 12 E_{AN} E_{Kh} E_p; kuvalaya K₄, kuvaye K₁ 2 6 11 *tutu
tutu] K₂ 4 9 tutu2 K₁ 6 11 tu4 K₄; tu tu tu K₁₀ E_{AN} E_{Kh} E_p, turu turu K₁₂

*siddhisiddheśvari] K₂ 11 E_{AN} E_{Kh} E_p; siddhisiddhe2 vari K₁ 6, siddhisiddheśvarī
K₄ 9 12, siddhiddheśvarim K₁₀ *hrīm] K₉ 10 12 E_{AN} E_{Kh} E_p; hīm K₁ 2 6 11, hrī K₄

7ab *lakṣadvayaṃ] K₄ 9 12 E_p; lakṣadvayaṇ K₁ 2 6 10 11, lakṣadvāśaṃ E_{AN} E_{Kh}
*mantrī] K₁ 4 6 10 11 12 E_{AN} E_{Kh} E_p mantrī K₂; mantri K₉, mantram K₁₂ *manum]
K₁ 2 6 9 10 11 E_{AN} E_{Kh} E_p; manu K₄, muni K₁₂

7cd *daśāṃśaṃ] K₁₀ 12 E_{AN} E_{Kh} E_p; daśāśaṃ K₄, daśāṃśu K₁ 2 6 daśāṃśur K₁₁,
daśā(ṅga)m K₉ *guggulaṃ] Σ; juhuyāt E_{AN} E_{Kh} E_p *vibhramā] K₄ 12 E_{AN} E_{Kh}
E_p; viśramā K₂ 9, viśrama K₁₀, iśvabhā K₁ 6 11

Mantra5 *hrīm] K₁ 2 6 9 10 11 12 E_{AN} E_{Kh} E_p; hrī K₄ *ehy ehi] K₂ 9 11 12 E_{AN} E_{Kh} E_p;
ehy ahi K₁ 6, ehya K₄, ejy ehi K₁₀ *bhagavati] K₁ 2 4 9 10 11 E_{AN} E_{Kh} E_p; bhagayati
K₁₂, bhavati K₆

śākayūṣapayaḥsaktubhikṣāsv ekatamāśanaḥ/
devatām pūjāyēn nityaṃ japet lakṣatrayodaśa/
pāyasaṃ homayet paścāt sahasraikēṇa sidhyati//8//

nityaṃ lokasahasrasya bhojanaṃ sā prayacchati/ (E_{AN} p.350)
lakṣāyurdivyavarṣāṇāṃ datte sā śāṅkaroditaṃ//9//

om [hrīm] jalapāṇi pījvala pījvala (hu blū dhūm)//
(E_{Kh} p.142) (K₁.83v, K₄.122v, K₁₁.93v)

bhākṣam utpalaśākottham hutvā mantraṃ imaṃ japet/
lakṣaikaśāśam āvarttya hutvā madhye śaśigrahe//10//

8ab *śākayūṣapayaḥ°] K₁₁ E_{AN} E_{Kh} E_p; śākayūṣapayaḥ° K₄, śākayūṣapayaḥ°
K₁₂, śākāpūṣapayaḥ° K_{1 2 10}, śākāpūṣapayaḥ° K₆, śākayūṣapayaḥ° K₉ *°saktu°]
K_{9 12}; °saktuṃ E_{Kh}, °saku° K₁₀, °saktu° K_{1 2 6 11} E_{AN} E_p, °me(ku)° K₄ *°bhikṣāsv]
K_{1 6 9 10 11}; °bhikṣāsto K₁₂ °bhikṣaste K₄; °bhākṣaḥ E_{AN} E_{Kh} E_p *ekatamāśanaḥ]
K_{1 2 10 11} ekatamāśana K₆; ekatamāśataḥ K₉, śvetakamāśane E_{AN} E_p,
śvetorṇakāśane E_{Kh}, katamāśataḥ K₁₂, katamāśanaṃ K₄

8cd *devatām] K_{1 2 6 9 10 11 12} E_{AN} E_{Kh} E_p; devajā K₄ *pūjāyēn] K_{1 4 6 9 11} E_{AN} E_{Kh}
E_p; pūjaye K_{2 10}, pūjaya K₁₂ *lakṣa°] Σ; lakṣam E_{AN} E_{Kh} E_p *°trayodaśa] K₄
E_p; °trayodaśaḥ K_{1 6 9 11}, °tramodaśaḥ K₁₂, °trayodaśā K₁₀, trayodaśam E_{AN}
E_{Kh}, °trayodaśa(ṃ) K₂

9ab *nityaṃ] K_{9 12} E_{AN} E_{Kh} E_p; nitya K_{1 4 6 10 11} nityā K₂ *lokasahasrasya] K_{1 2}
6 9 10 11 12 E_{AN} E_{Kh} E_p; loke śaḥaśrekaṃ K₄

9cd *°varṣāṇāṃ] K_{1 2 6 9 10 12}; °varṣiṇāṃ K₁₁, °varṣiṇi E_{AN} E_{Kh} E_p, °vaṣyaṇāṃ K₄
*datte] K_{1 2 6 9 10 11 12} E_{AN} E_{Kh} E_p; datya K₄ *śāṅkaroditaṃ] K₉ śāṅkaroditaṃ K_{2 6}
10 11; śāṅkareditaṃ K₁, śākaroditaṃ K₄, śākamkaroditaṃ K₁₂, śāṅkaroditā E_{AN}
E_{Kh} E_p

Mantra6 * [hrīm] E_{AN} E_{Kh} E_p, n.e. Σ *jalapāṇi] K₁₂ E_{Kh}; jalapāṇi K_{1 2 4 6 9 10 11}
E_{AN} E_p *pījvala pījvala] K_{1 2 11}; pījvala pījvalaṃ K₉, pījvala K_{6 10 12}, pījvala
pījvala E_{AN} E_p, pījvala pījvala E_{Kh}, jala2 K₄ *hu] K_{1 2 6 9 11}; huṃ K_{9 10} E_{AN} E_{Kh} E_p,
hoṃ K₁₂, (dām) K₄ *blū] K_{1 2 6 11}; blūṃ K₁₂ E_{Kh}, blūṃ E_{AN} E_p, bla K_{9 10}, (tyuṃ)
K₄ *dhūṃ] K_{1 2 4 6 9 11}; dhūṃ K₁₀, cūṃ K₉, svāhā E_{AN} E_{Kh} E_p, om. K₁₂

10ab *bhākṣam] K_{1 2 4 6 9 10}; bhākṣām K₁₂, lakṣam E_{AN} E_{Kh} E_p
*utpalaśākottham] E_{AN} E_{Kh} E_p; utpalaśākottha K_{2 6 9 10 11}, utpalaśākotthām K₁₂,
utpalaśāko(tr) K₁, upalaśākottha K₄ *hutvā] Σ E_{AN} E_{Kh}; hatvā E_p *imaṃ] K_{1 2 4}
6 9 10 11 E_{AN} E_{Kh} E_p; idaṃ K₁₂

10cd *āvarttya] K_{1 2 4 6 9 10 11} E_{AN} E_p āvartya E_{Kh}; āvarttā K₁₂ *madhye] K_{2 11}
E_{AN} E_{Kh} E_p; madhya K_{1 4 6 9 10 12} *śaśigrahe] E_{AN} E_{Kh} E_p; śaśigrahe K_{1 2 4 6 9 11},

athavā mālātīpuṣpair hutvā bhānu sahasrakam/
bhānur mukto bhaved yāvat pūrṇānte sidhyati dhruvam/
sahasrāyus tathā datte sahasrāṇāṁ ca bhojanam//11// (E_p p.173)

om prabhute sulocane (llūṁ llūṁ) //

śaṅkhalipte paṭe devīm gauravarṇāṁ dhṛtotpalām/
sarvālaṅkāriṇīm divyāṁ samālikhyā 'rcayet tataḥ//12// (K₆.87r)

jātīpuṣpaiḥ sopacārāiḥ sahasraikam tato jayet/
trisandhyāṁ saptarātran tu tato rātrau śucir jayet//13// (K₄.123v)

12ab-14cd and mantra7 * om. K₁₂

śaśīgrhe K₁₀, śaśīgrāhi K₁₂

11ab *mālātīpuṣpair] E_{AN} E_{Kh} E_p mālātīpuṣyai K_{9 10}; mātīpuṣpair K₁₂,
mālātīpuṣe K₄, mālāvīpuṣpair K_{1 11}, mālāvīpuṣpai K₆, mālāvīpuṣpair K₂
*hutvā] K_{1 2 4 6 9 10 11} E_{AN} E_{Kh} E_p; grhe K₁₂

11cd *bhānur mukto] K₁₀ bhānur mmukto K₉; bhānumukto K_{1 2 4 6 11 12} E_{AN},
grahamukti E_{Kh}, grahamuktir E_p *pūrṇānte] E_{Kh} E_p pūrṇānte K_{2 6 12} pūrṇānte
K₉ pūrṇānte K₁₁; pūrṇāte K₄, pūrṇā(m)me K₁, pūrṇānte K₁₀, pūrṇānto E_{AN}

11ef *sahasrāyus] K_{10 12} sahaśrāyus K₄; sahasrāyus K_{9 11}, saha(st)āyus K₁,
saha(st)āpus K₂, saha(ha)sāyus K₆, sahasran tu E_{AN} E_{Kh} E_p *tathā datte] K_{4 12};
tayā datte K_{9 10}, tapā datte K_{1 2 6}, jāpādyante E_{AN} E_{Kh} E_p *ca] Σ; tu E_{AN} E_{Kh} E_p

Mantra7 *prabhute] K_{2 4 6 10 11}; (mr)abhute K₁₂, prasūte K₉, bhūte K₁ E_{AN} E_{Kh} E_p
*llūṁ llūṁ] K_{1 2 4 6 9 11}; lvūṁ lvūṁ K₁₀, vlūṁ vlūṁ K_{9 12}, vlūṁ E_p vlūṁ E_{AN}, blūṁ
E_{Kh}

12ab *śaṅkhalipte] E_{AN} E_{Kh} E_p śaṅkhalipte K_{1 6 9 10 11}; śaṅkhalipte K₂
śaṅpālīpte K₄ *paṭe] K_{9 10} E_{AN} E_{Kh} E_p; pade K₄, pare K_{1 2 6 11} *devīm] E_{AN} E_{Kh}
E_p; devī K_{1 2 4 6 9 10 11} *gauravarṇāṁ] E_{AN} E_{Kh} E_p; gauravarṇom K₉, gauvarṇā
K₁₀, gauvarṇo K_{1 2 6}, gauvarṇo K₁₁, gauvarṇa K₄ *dhṛtotpalām] K₉ E_{AN} E_{Kh}
E_p; bhṛtotpalām K_{1 2 10 11}, bhṛtotpalā K₆, bhṛvatpalām K₄

12cd *sarvālaṅkāriṇīm] sarvālaṅkāriṇīm K₉ sarvālaṅkāriṇīm E_{AN}
sarvālaṅkāriṇīm E_p; sarvālaṅkāriṇīm E_{Kh}, sarvālaṅkāriṇī K_{1 2 6 11},
sarvālaṅkāriṇī K₁₀, sarvālaṅkāriṇī K₄ *divyām] K_{1 2 4 6 9 10 11} E_{AN} E_{Kh} E_p;
divyā K₄ *tataḥ] K_{1 2 6 9 10 11}; punaḥ E_{AN} E_{Kh} E_p, nata K₄

13cd *trisandhyāṁ] em. trisandhyā K_{6 11} E_{AN} E_{Kh} E_p; trisandhya K₁,
trisandhyā K_{2 9 10}, trisandhyā K₄ *saptarātran] E_{AN} E_{Kh} E_p saptarātram K_{1 2 6 9 11};
saptarātam K₄, sap(t)asatram K₁₀

ardharātre gate devī samāgatya prayacchati/
pañcaviṃśatidīnārān pratyahaṃ [sā] paritoṣitā//14// (K₁₀.75r)

om hrīm ratipriye svāhā//

ekaviṃśadinam yāvad udayāstamayam jayet/
nityam sāyam svam āhārapīḍam harmyopari kṣipet//15// (E_{kh} p.143)

trisaptāhena sā tuṣṭā śayyāṃ gatvā piśācikā/
pañcaviṃśatidīnārān dadāti prativāsaram/
karṇe kathayati kṣipraṃ yad yat prcchaty asau kramāt//16//
(E_p p.174)
(K₄.123r, K₁₂.50r)

om [hrīm] (vaḥ caḥ) kambalike (gr̥ṇa gr̥ṇa) piṇḍam piśācike svāhā//

14ab *prayacchati] K₄ 9 11 E_{kh} E_p prayachati K₁ 2 6 10; varaprādā E_{AN}

14cd * [sā] K₂ E_{AN} E_{kh} E_p, n.e. K₁ 4 6 9 10 *paritoṣitā] K₁ 2 4 6 9 11; paritoṣitām
K₁₀ prayacchati E_{AN} E_{kh} E_p

Mantra8 *hrīm] K₉ 11 10 E_{AN} E_{kh} E_p; (hrī) K₁ 2 6, hri K₄

15ad *ekaviṃśadinam] K₁ 6 9 10 11 12 E_{kh} E_p ekaviṃśaddinam K₉ ekavisadinam
K₄ ekaviṃśadi(m)nam K₂; dinaikaviṃśatiṃ E_{AN} *udayāstamayam] E_{AN} E_p;
udayāstamam K₉, udayāstamaye E_{kh}, udastamam K₁ 2 6 11, udayāstabanam K₁₂,
(v)udayāstabanam K₄, udadayāstastamam K₁₀ *jayet] K₁ 2 4 6 10 11 12 E_{AN} E_{kh} E_p;
yajet K₉, jajet K₁₀

15cd *sāyam] K₁ 2 6 9 10 11 12 E_{AN} E_{kh} E_p; svaya K₄, śoyam K₁₂ *āhāra°] K₁₂ E_{AN}
E_{kh} E_p; āhāre K₁ 2 4 6 9 11, āhāre pire K₁₀ *harmyopari] K₉ 10 E_{AN} E_{kh} harmyopari
K₁₂ harmmyopari E_p; harmopari K₁ 2 6 11, harnyāpari K₄

16ad *trisaptāhena] K₁ 2 6 9 10 11 12; trisaptāhe tu E_{AN} E_{kh} E_p, tribhapāhena K₄
*tuṣṭā] K₁ 2 4 6 9 11 12 E_{AN} E_{kh} E_p; duṣṭā K₁₀ *śayyāṃ] E_{AN} E_{kh} E_p śayyāṃ K₁ 2 4 6 11;
śaryyā K₁₀, sayā K₄, śaryyāṃ K₉, śaiyāṃ K₁₂

16cd *pañcaviṃśatidīnārān] E_{AN} E_{kh} E_p pañcaviṃśatidīnārān K₁₀;
pañcaviṃśatidīnārān K₁₂, pañcaviṃśatidīnārā K₄, pañcaviṃśatidīnārād K₉,
pañcaviṃśadinārān K₁₁, pañcaviṃśadinārānu K₁ 2 9, pañcaviṃśaditārānu K₆
*prativāsaram] K₁ 2 4 6 9 10 11 E_{AN} E_{kh} E_p; prātavāsaram K₁₂, pratiprativāsaram K₉

16ef *karṇe] K₁ 2 4 6 12 E_{AN} E_{kh} E_p karṇe K₉ 11; karṇa K₁₀, karṇnakāḥ K₄
*kathayati] K₁ 2 6 9 10 11 12 E_{AN} E_{kh} E_p; yeti K₄ *prcchaty] K₄ 11 E_{AN} E_{kh} E_p
(pr)cchati K₉ prcchaty K₁ 2 6 10; prayachati K₁₂ *asau] K₁ 2 4 6 10 11 E_{AN} E_{kh} E_p; aso
K₁₂, sau K₉

Mantra9 * [hrīm] E_{AN} E_{kh} E_p, n.e. Σ *vaḥ caḥ] K₁ 2 9 11 12; vaḥ ca K₄, caḥ caḥ
K₆ E_{AN} E_{kh} E_p, vaḥ vaḥ K₁₀, vaṃ vaḥ K₁₂ *kambalike] em. kambalike K₁ 2 4 6 9 10.

guhe vāraṇya ekānte lakṣam ekaṃ japeṇ manum/
puṣpaṃ dhūpaṃ caruṃ pūjāṃ nityaṃ kuryāt prayatnataḥ//17//

pañcāmṛtair daśaṃśena hute devī prasīdati/ (E_{AN} p.351)(K₂.33v)
dīnārāṇaṃ sahasraikaṃ pratyahaṃ toṣitā satī//18// (K₁.84r, K₆.87v)

om (guyu gulu) candrasumati avajāti hulu hulu candragire svāhā//

ekaliṅge mahādevaṃ trisaṃdhyam pūjayet sadā/
dhūpaṃ dattvā japeṇ mantrī brūhi sā tvaṃ kim icchasi//19// (E_p p.175)

devi dāridryadagdhō 'smi tan me nāśakarī bhava/ (K₉.33v)

11; kambalake E_{AN} E_{Kh} E_p, kambali K₁₂ *gr̥hṇa gr̥hṇa] em. gr̥hṇa gr̥hṇa K₁₂
gr̥hṇa2 K₄; gr̥hṇa E_{AN} E_{Kh} E_p, gr̥hṇa K₉ 11, gr̥hū K₁ 6 10, gr̥ha K₂ *piṇḍaṃ] K₉ E_{AN}
E_{Kh} E_p; piṇḍa K₁ 4 6 11, piṇḍa K₂, pi(r)ḍa K₁₀, om. K₁₂

17ab *guhe] K₁ 2 6 9 10 11 12; guro K₄, gr̥he E_{AN} E_{Kh} E_p *vāraṇya] K₁ 6 9 11 E_{Kh} E_{AN}
E_p; vāraṇ/// K₂, vāraṇyaya K₄, vāraśya K₁₀ 12

17cd *puṣpaṃ dhūpaṃ caruṃ] K₁ 2 6 9 11; puṣpaṃ dhūpaṃ caraṃ K₁₀ 12,
puṣpadhūspaṃ caru K₄, puṣpadhūpādibhiḥ E_{AN} E_{Kh} E_p

18ab *hute] K₁ 2 6 10 11 E_{AN} E_{Kh} E_p; hune K₄ huned K₉

18cd *dīnārāṇaṃ] K₉ E_{AN} E_{Kh} E_p; dīnārāṇaṃ K₄, dīnārāṇaṃ K₁₁, dānārāṇaṃ K₁
2, dānārāṇā K₆, dānārūṇaṃ K₁₀ *toṣitā] E_{AN} E_{Kh} E_p; topinā K₁ 2 4 6 9 10 11 *satī]
K₉ E_{AN} E_{Kh} E_p; sati K₁ 2 6 11 śati K₄ sanātī K₁₀

Mantra10 *guyu gulu] K₁ 6 9 10 11; gu(p)u gulu K₂, guyulu K₄, guyulū K₁₀, gulu
gulu E_{AN} E_{Kh} E_p *candrasumati] conj.; can(ndro a)sumati K₄, caṃ(trā)sumati
K₉, caṃtrāṃsumati K₂, caṃ trāṃsumati K₁ 6 11, candrāmṛtamayi E_{AN} E_{Kh} E_p, om.
K₁₀ *avajāti] K₁ 2 6 9 11; ava jātilaṃ E_{AN} E_{Kh} E_p, (...)tva jāti K₄, om. K₁₀ *hulu
hulu] K₂ 6 9 11 E_{AN} E_{Kh} E_p hulu2 K₄; hulu hulū K₁, hulū K₁₀

19ab *ekaliṅge] K₄ E_{AN} ekaliṅge K₁ 6 9 11 12; ekaliṅge K₂ 10, ekaliṅgaṃ E_{Kh} E_p
*trisaṃdhyam] K₁ 2 6 9 10 11 12 E_{AN} E_{Kh} trisaṃdhyam E_p; trisaṃdhyā K₄

19cd *japeṇ] K₁ 2 4 6 9 10 11 E_{AN} E_{Kh} E_p; mahejapeṇ K₁₂ *mantrī] K₁ 6 9 11 E_{AN} E_{Kh}
E_p maṃtrī K₁₀; ma(tri) K₂, mantraṃ K₄, maṃtraṃ K₁₂ *brūhi] K₁ 6 9 11 E_{Kh}
E_p; brūhi K₂ 10, brūyāt E_{AN} *tvaṃ] K₉ 10 E_{AN} E_{Kh} E_p; tva K₁ 2 6 11 *kim icchasi]
E_{AN} E_{Kh} E_p; prayacchasi K₉ 11, prayachasi K₂ 10, prayachati K₁ 6

19d *trisadyā trisaṃdhyam/ K₄, trisaṃdhyam trisaṃdhyam/ K₁₂, n.e. K₁ 2 6 9
10 11 E_{AN} E_{Kh} E_p

20ab *devi] K₁ 2 6 9 10 11 12 E_{AN} E_{Kh} E_p; devī K₄ *dāridryadagdhō] K₁ 6 9 12 E_{AN}
E_p; dāridradagdhō K₂ 4 11, dāridbhyadagdhō E_{Kh}, dāridryagbo K₁₀

tato dadāti sā tuṣṭā vittāyuściraḥvitam//20// (K₁₁.94v)

om hrīm āgaccha āgaccha surasundari svāhā//

kuṅkumena samālikhya bhūrjapatre sulakṣaṇām/ (E_{Kh} p.144)
pratipattithim ārabhya pūjām kṛtvā japet tataḥ//21// (K₁₀.75v)

trisaṃdhyam trisahasran tu māsānte pūjayen niśi/
saṃjapann ardhārātre tu samāgatya prayacchati/
dīnārāṇam sahasraikam pratyaham paritoṣitā//22//

om hrīm anurāgiṇi maithunapriye svāhā//

nadītire śubhe deśe candanena sumaṇḍalam/
vidhāya pūjayed devīm tato mantrāyutam japet//23// (E_p p.176)

trisaptāham japet evam prasannā vitaret sadā/ (K₆.88r)

23ab-24ef and mantra13 * om. K₁₂

20cd *sā] K_{1 2 4 6 9 10 11} E_{AN} E_{Kh} E_p; cā K₁₂

Mantra11 *āgaccha āgaccha] em. āgaccha āgaccha K₁₂ āgaccha2 K₄; āgachara
K_{1 2 6 10 11}, āgaccha K₉ E_{AN} E_{Kh} E_p *surasundari] E_{AN} E_{Kh} E_p; surasundarī K_{1 4 6 11}
12, surasundarī K_{2 9}, sumdari K₁₀

21ab *bhūrjapatre] E_{AN} E_{Kh} bhūrjjapatre E_p; bhūrīdeśe Σ *sulakṣaṇām] E_{AN}
E_{Kh} E_p; sulakṣaṇam K₁₂, salakṣaṇam K_{1 2 6 9 10 11}, sarakṣaṇam K₄

21cd *japet tataḥ] K_{1 2 4 6 9 10 11} E_{AN} E_{Kh} E_p japet tata K₄; tato japet K₁₂

22ab *trisaṃdhyam] K_{1 2 6 9 10 11 12} trisaṃdhyam E_{AN} E_{Kh} E_p; risaṃdhyā K₄

22cd *saṃjapann] K₁₀ E_{AN} saṃjapann E_{Kh} saṃjapan K₉ saṃjapa(m)nn K₁₂;
sajapann K_{1 2 4 6 11} *samāgatya] K_{1 2 6 9 10 11 12} E_{AN} E_{Kh} E_p; samāgate K₄

Mantra12 *anurāgiṇi] K_{10 12} E_{AN} E_{Kh} E_p anurāgiṇi K₉; anurāgiṇī K_{1 2 6 11},
anurāgiṇī K₄ *maithunapriye] K_{2 9 10 12} E_{AN} E_{Kh} E_p; maithunapriya K_{1 4 6 11}

23ab *nadītire] K_{9 10} E_{AN} E_{Kh} E_p; naditire K₄ nadite K_{1 6} nidite K₁₁ nadite K₂
*śubhe] Σ E_{AN} E_{Kh}; śucau E_p *deśe] K_{1 2 4 6 10 11} E_{AN} E_{Kh} E_p; deśne K₉

23cd *pūjayed] K_{1 2 6 9 10 11} E_{Kh} E_p pūjayet E_{AN}; pujaya K₄ *devīm] K_{2 6 9 10} E_{Kh}
E_p; devī K_{1 4 11}, tevīm E_{AN}

24ab *evam] K₁₀ E_{AN} E_{Kh} E_p; devam K_{1 2 4 6 11}, mantram K₉ *pasannā] E_{AN};
prasanno K_{1 2 4 6 9 10 11}, pasanne E_{Kh} E_p *vitaret] E_{AN}; viratat K_{1 2 6 9 10 11}, vi(ga)tat
K₄, viratas E_{Kh} E_p *sadā] K_{2 6 9 10} (sa)dā K₄; sadām K_{1 11}, tadā E_{AN} E_{Kh} E_p

ḍīnārāṇaṃ sahasraikaṃ vyayī kuryād dine dine/
vinā vyayena sā kruddhā na dadāti kadā cana//24//

oṃ hrīm sarvakāmade manohare svāhā//

mantrāyutam japeṇ mantrī prātaḥ sūryodaye sati/ (E_{kh} p.145) (K₁.84v)
māsam ekaṃ japed evaṃ pūjāṃ kuryād dine dine/ (K₁₁.95r)
śaṅkhasaṃliptapaṭṭe tu śubhrapuṣpaiḥ sapāyasaiḥ//25//

homayet sājyair indhanaiḥ karavīrajaiḥ/ (E_{AN} p.352)
dadāti śaṅkhinī tuṣṭā nityaṃ rūpyakapañcakam//26//

oṃ [hrīm] śaṅkhacāriṇī śaṅkhābharāṇe (drāṃ drīm klīm śreṃ śrīm)
svāhā// (K₄.124)

24cd *vyayī] K_{1 2 4 6 9 10 11}; vyayaṃ E_{AN} E_{kh} E_p *kuryād] E_{kh} kuryyād K₉ E_{AN} E_p; kuryā K_{1 2 6 10 11} kuryyā K₄

24ef *vyayena] K_{1 2 6 10 11} E_{AN} E_{kh} E_p; vyayanā K₄ *kruddhā] K₉ E_{AN} E_{kh} E_p;
krddhā K_{1 2 6 11}, kuddhā K₁₀, buddhā K₄ *kadā cana] K_{1 2 6 9 11} E_{AN} E_{kh} E_p; tadā
cana K₄, kadāti kadā cana K₁₀

Mantra13 *hrīm] K_{1 2 6 9 10 11} E_{AN} E_{kh} E_p; hrī K₄, h(l)īm K₁₀

25ab *sūryodaye] K_{1 2 6 11} E_{kh} sūryodaye K_{9 12} E_{AN} E_p; sūryodaya K₄,
sūryyādayaṃ K₁₀

25cd *ekaṃ] K_{1 2 4 6 9 10 11} E_{AN} E_{kh} E_p; eka tato K₁₂ *pūjāṃ] K_{1 2 9 10 11} E_{AN} E_{kh} E_p; pūjā K_{4 6 12}

25ef *śaṅkhasaṃliptapaṭṭe] E_{AN} E_{kh} E_p śaṅkhasaṃliptapaṭṭe K₁₀
śaṅkhaśaṃliptapaṭṭe K₉; śaṅkhasaṃliptapade K₁₂, śaṅkhaśaṃliptapadye K_{2 6 11},
śaṅkhaśaṃliptapadya K₁, śaṃśasaliptapa(...)em K₄ śubhrapuṣpaiḥ] E_{AN} E_{kh} E_p
śubhrapuṣpai K_{1 2 6 11 12}; śutrapuṣyaiḥ K₁₀, śuḍapuṣpai K_{4 9}

26ab *sājyair] K_{1 2 4 6 9 10 11} E_{AN} E_{kh} E_p sā(jy)air K₄; sājjir K₁₂

26cd *dadāti] K_{2 4 9 10 12} E_{AN} E_{kh} E_p; dadāni K_{1 6 11} *rūpyakapañcakam] E_{AN} E_{kh} E_p rūpyakapañcakam K_{1 2 6 11 12}; rūpakapañcakam K_{9 10}, rūpekañcakam K₄

Mantra14 * [hrīm] E_{AN} E_{kh} E_p, n.e. Σ *śaṅkhacāriṇī] E_{AN} E_{kh} E_p;
śaṅkhacāriṇī K_{9 10} śaṅkhacāriṇī K_{1 2 6 11}, śaṅkhacāriṇīm K₁₂, śaṃśāvāriṇī K₄
śaṅkhābharāṇe] E_{AN} E_p śaṅkhābharāṇe K_{1 2 6 11} E_{kh}; śaṅkhābharāṇai K₁₀,
śaṅkhābharāṇe K₉, śaṃśābharāṇe K₄, śaṃśābharāṇe K₁₂ *drāṃ drīm] K₁₂;
drāṃ drī K₁₀, drām drām K₄, drīm drīm K₉, drām hra hrīm K_{1 6 11}, drām hrīm K₂,
hrām hrīm E_{AN}, hrīm hrīm E_{kh} E_p *klīm] E_{AN} E_{kh} E_p; hlem K_{1 2 6 10 11} (hre)ṃ K₄
hlaim K₉, drem K₁₂ *śreṃ śrīm] K_{9 12}; śreṃ śrī K₁₀, śram śrīm K₄, śnem śnīm
K_{2 11}, (śne)ṃ śnīm K₁, śne (śnī) K₆, aīm āṃ E_{kh} E_p, aīm a/// E_{AN}

sahasrāṣṭam imaṃ mantraṃ japet saptadināvadhī/
pratyahaṃ maṇibhadrākhyāḥ prayacchaty ekarūpyakam//27// (E_p p.177)

omḥ namo maṇibhadrāya namaḥ pūrṇabhadrāya namo
mahāyakṣasenādhipataye moṭa moṭa dharā svāhā// (K₁₀.76r)

caturlakṣam imaṃ mantraṃ japet tyāgī prasīdati/
dadāti cintitān arthān tyāgabhogāya mantriṇaḥ//28// (K₆.88v)

omḥ aho tyāgi mahātyāgārthaṃ [heḍa heḍa] dehi me vittam vīrasevitam
svāhā//

rātrau rātrau japen mantraṃ sāgarasya taṭe śuciḥ/ (K₁₁.95v)

27ab *imaṃ] K_{1 2 4 6 9 10 11} E_{AN} E_{Kh} E_p; idaṃ K₁₂ *japet] K_{2 6 9 10 11 12} E_{AN} E_{Kh} E_p;
tayet K_{1 6 11} jape K₄ *saptadināvadhī] K_{4 12} E_{AN} E_{Kh} E_p; saptadināvadhīḥ K₁₀,
saptadināvadhī K_{1 6 11}, saptadināvadhīḥ K₂, sastadināvadhīḥ K_s

27cd *maṇibhadrākhyāḥ] K_{1 2 6 9 11}; maṇibhadrākhyam E_{AN} E_{Kh} E_p,
maṇibhadrādhākhyāḥ K₁₀, maṇibhadrāśyam K₁₂, maṇibhadrāya namosyam K₄
*prayacchaty] K_{4 9 11} E_{AN} E_{Kh} E_p prayacchaty K_{1 2 6 10 12}; prapamchaty K₆
*ekarūpyakam] E_{AN} E_{Kh} E_p; ekarūpakam K₁₂, evarūpakam K_{1 2 4 6 9 10 11},
avarūpakam K₄

Mantra15 *pūrṇabhadrāya] K_{1 2 6 12} pūrṇabhadrāya K_{4 9 10 11}; pūrṇāya E_{AN} E_{Kh}
E_p *namo pūrṇabhadrāya ditt. K₁₁ *mahāyakṣasenādhipataye] K_{1 2 4 6 10 11}
E_{AN} E_{Kh} E_p mahāyakṣasenādhipataye K₉; mahājakṣasenādhipataya K₄, yakṣa-
senādhipataye K₁₂ *moṭa moṭa] K_{1 12} E_{AN} E_{Kh} E_p moṭa2 K_{4 6}; moṭu moṭu K_{2 10},
moṭ moṭ K₁₁, moṭ2 K₉ *dharā] K_{1 2 4 6 9 10 11}; dhārāya E_{AN} dharāha K₁₂ E_{Kh} E_p

28ab *japet] K₁₂ E_{Kh} E_p; jape K_{1 2 4 6 9 10 11} *tyāgī] E_{Kh}; yāgī K₁₂, tyāgā E_{AN} E_p,
yāga K_{4 6 9 11}, pāga K_{1 2}, pāgna K₁₀

28cd *cintitān] K₄ E_{AN} E_{Kh} E_p cintitān K¹²; cititān K^{1 2 6 11}, cititā K⁹, citān K₁₀
*arthān tyāgabhogāya] K₁₂; arthān tyāgamogāya K_{1 2 6 11}, arthatyāgabhogāya K₄,
turthā(m bhy)āgabhogāya K₉, (a)rthās tyāgamogāya K₁₀, arthāms tasya bhogāya
E_{AN} E_{Kh} E_p *mantriṇaḥ] K_{1 6 11} E_{AN} E_{Kh} E_p; mantrina K₄, māmtriṇaḥ K₂,
mamtriṇo K₁₀, mantrine K₉, mamtriṇām K₁₂

Mantra16 *tyāgi] K_{1 2 4 6 9 10 11} E_{AN} E_{Kh} E_p; tyāgī K₁₂ *mahā°] K_{1 2 6 9 10 11 12};
māhā° K₄ mama E_{AN} E_{Kh} E_p *tyāgārthaṃ] K_{1 2 6 10 12} E_{AN} E_{Kh} E_p; tyārthaṃ K_{9 11}
syāgīrthaṃ K₄ *[heḍa2] K_{1 6 11}, n.e. K_{2 4 9 10 12} E_{AN} E_{Kh} E_p *vittam] K_{1 2 4 6 9 11 12}
E_{AN} E_{Kh} E_p; vinvam K₁₀

29ab *taṭe] K_{2 4 9 10 11 12} E_{AN} E_{Kh} E_p; taṭe K₁, taṭaḥ K₆

lakṣajāpe kṛte siddho datte sāgaracetakah/
ratnatrayaṃ tadā maulyaṃ yasmin mantrī sukhī bhavet//29// (K₁₂.50v)

om namo bhagavate rudrāya dehi ratnāni jalarāṣe [strī] namo 'stu te
svāhā// (K₁.85r)

ekāsane śucau deṣe trisaṃdhyāṃ trisahasrakam/ (E_{Kh} p.146)
māsam ekaṃ japeṇ mantrī tataḥ pūjāṃ samārabhet//30// (K₂.34r, K₄.124v)
(E_p p.178)

puṣpadhūpādinaivedyāiḥ pradīpair ghṛtapūritaiḥ/ (K₉.34r)
rātrāv abhyarcayet samyak susthiraḥ suprasannadhīḥ//31//

ardharātre gate devī samāgatya prayacchati/

30ab-32cd and mantra18 * om. K₁₂

29cd *lakṣajāpe] K₄ 9 10 12 E_{AN} E_{Kh} E_p; lakṣajāpye K₁ 6 11 lakṣajāpyed K₂

*datte] K₁ 4 6 9 10 11 12 E_{AN} E_{Kh} E_p; dhatte K₂, dabhe K₄

29ef *ratnatrayaṃ] K₉ 9 10 12 E_{AN} E_{Kh} E_p; ratnatraya K₄, ratnayantram K₁ 6 11,
ratnayamtram K₂ *tadā maulyaṃ] K₉ 10; tadā mūlyam E_{AN}, dadā maulyaṃ K₁₂,
dadā maulāṃ K₁ 2 6 11 dadā mauli K₄ *mahāmūlyam E_{Kh} E_p yasmin] K₁ 2 4 9 10
11 12; yasmīn K₆ tena E_{AN} E_{Kh} E_p

Mantra17 *bhagavate] Σ; bhagavan E_{AN} E_{Kh} E_p *rudrāya] K₁₂; rudraya K₄,
rudra E_{AN} E_{Kh} E_p, xdra K₉, rū K₁₀, indra K₁ 6 11, imdrā K₂ *dehi] K₄ 9 12 E_{AN} E_{Kh}
E_p; dedvi K₁ 2 6 11, dehi hi K₁₀ *jalarāṣe] K₉ 10 E_{AN} E_{Kh} E_p; jarāṣe K₁ 2 6 11, jaleśa
K₁₂, jalasa K₄ *indradevī ratnāni jarā(se) ditt. K₄ *strī] K₁ 2 4 6 9 11 12 (strī) K₁₀;
om. E_{AN} E_{Kh} E_p *namo 'stu] K₁ 4 6 9 11 12 E_{AN} E_{Kh} E_p namoṣtu K₂; (tra)mostu K₉
tramo(puta) K₁₀

30ab *ekāsane] K₁ 2 6 9 10 11; ekānte ca E_{AN} E_{Kh} E_p ekāsame K₄ *trisaṃdhyāṃ]
K₁ 6 9 10 11 trisaṃdhyāṃ E_{AN} E_{Kh} E_p; trisaṃdhyā K₂, trisaṃdhyā K₄

31ab *puṣpadhūpādinaivedyāiḥ] K₁₀ E_{AN} E_{Kh} E_p; puṣpadhūpādinaivadyāiḥ K₉,
pūjyadhūpādinaivadyāiḥ K₁, pūjyadhūpādinaivedyāiḥ K₂ 6 11,

pū(jya)dhūpādinaivi(...) K₄ *pradīpair] K₁ 2 6 10 11 E_{AN} E_{Kh} E_p pradīpai K₉;
pradiptai K₄

31cd *abhyarcayet] E_{AN} E_{Kh} abhyarccayet K₉ E_p; abhyarcaya K₄, abhya//ye
K₂, atyaccayet K₁₀; atyacaye K₁ 6 11 *susthiraḥ] K₂ 10 11 E_{AN} E_{Kh} E_p susthiraḥ K₉;
sūsthiraḥ K₁₀ (ku)sthiraḥ K₁, (...)usthira K₄, tusthiraḥ K₆ *suprasannadhīḥ] K₂ 6
9 11 suprasannadhī K₁; sūprasannadhīḥ K₁₀, suprasanidhī K₄, sumanāḥ sudhīḥ E_{AN}
E_{Kh} E_p

rasaṃ rasāyanam divyaṃ vastrālaṃkārabhūṣaṇam//32//

om hrīm āgaccha svāmīśvari svāhā//

[vaṭayakṣiṇī]

tripathastho vaṭādhahstho rātrau mantram japet sadā/
lakṣatrayaṃ tataḥ siddhā devī syād vaṭayakṣiṇī//33// (E_{AN} p.353)(K₆,89r)

vastrālaṃkāraṇam divyaṃ rasasiddhiṃ rasāyanam/
divyāñjanaṃ ca saṃtuṣṭā sādhaḥkāya prayacchati//34// (K₁₀.76v, K₁₁.96r)

om [hrīm] śrīvaṭavāsini yakṣakulaprasūte vaṭayakṣiṇi ehy ehi svāhā//

Mantra18 * om. E_{kh}

33abcd * om. K₁₀

32ab *samāgatya] K_{1 4 6 9 10 11} E_{AN} E_{Kh} E_p; samāgatye K₂

Mantra18 *svāmīśvari] K_{9 10} E_{AN}; svāmīśvari K_{1 2 6 11}, (syā)miśvari K₄

*svāhā] K_{1 2 4 6 9 11} E_{AN}; syād K₁₀

*[vaṭayakṣiṇī] K₁₀ n.e. K_{1 2 4 6 9 11} E_{AN} E_{Kh} E_p

33ab *vaṭādhah] E_{AN} E_{Kh} E_p; vaṭādhā K_{1 2 4 6 9 11 12} *sthō] K_{2 6 11 12} E_{Kh} E_p stho
K₁; ///tho E_{AN}, sthe K₄, (sthyo) K₉ *japet sadā] K_{1 2 4 6 11} E_{AN} E_{Kh} E_p; mida japat
K₁₂, sadā japet K₉

33cd *siddhā] K_{2 4 9 12} E_{AN} E_{Kh} E_p; siddho K_{1 6 11} *devī syād] K_{1 2 4 6 9 11}; devī
sā K₁₂, syād devī E_{AN} E_{Kh} E_p *vaṭayakṣiṇī] K_{9 12} E_{AN} E_{Kh} E_p; vaṣyayakṣiṇī K_{1 2 4 6}

11

34ab *vastrālaṃkāraṇam] K_{1 2 6 9 11 12} vastrālaṃkāraṇam K₄; vastrālaṃkāraṇam
E_{AN} E_{Kh} E_p, vastrālaṃkāraṇam K₁₀ *rasasiddhiṃ] K_{1 2 9 10 11}; rasasiddhi K_{4 6},
ra(la)siddham K₁₂, siddham E_{AN} E_{Kh} E_p *rasāyanam] K_{1 2 4 10 11}, rasāyanam K_{6 9}
12; rasarasāyanam E_{AN} E_{Kh} E_p

34cd *divyāñjanaṃ] E_{AN} E_{Kh} E_p divyāñjanaṃ K_{1 2 6 9 11 12}; divyāñjanaṃ K_{4 10}
*ca] K_{1 2 6 9 10 11 12} E_{AN} E_{Kh} E_p; rasaṃ K₄ *saṃtuṣṭā] K_{1 2 6 11}; saṃtuṣṭā K₁₀, sā
tuṣṭā K_{9 12} E_{AN} E_{Kh} E_p, tuṣṭā K₄

Mantra19 * [hrīm] E_{AN} E_{Kh} E_p, hrī K₄, n.e. K_{1 2 6 9 10 11 12} *śrīvaṭavāsini] K₁₀
E_{Kh}; śrīvaṭavāsini K_{1 2 6 9 11}, śrīm vaṭavāsini E_{AN} E_p, śrīm vaṭavāsini K₁₂, vaṭavāsini
K₄ *yakṣakulaprasūte] K_{2 6 9 10 11 12} E_{AN} E_{Kh} E_p; yakṣakulaprasute K₄, yakṣakule
(p)rasute K_{1 6} *vaṭayakṣiṇī] K_{9 10} E_{AN} E_{Kh} E_p; vaṭayakṣiṇī K_{1 2 6 11 12}, vaṭayakṣaṇī
K₄ *ehy ehi] K_{9 10} E_{Kh} E_p, ehy ahi K₁₂, ///hy hi E_{AN}, ehye K_{1 2 6 11}, e(...) K₄

vaṭavṛkṣaṃ samāruhya lakṣaṃ ekaṃ japeṇ manum/
tataḥ saptābhīmantreṇa kāṇjikaiḥ kṣālayeṇ mukhaṃ//35//

yāmadvayaṃ japed rātrau varam yacchati yakṣiṇī/ (E_p p.179)
rasaṃ rasāyanaṃ divyaṃ kṣudrakarmāpy anekadhā/ (E_{Kh} p.147)
siddhāni sarvakāryāṇi nānyathā śaṅkaroditam//36// (K₄.125r)

om [hrīm] namaś candradrave karṇākarnākāraṇe svāhā//

[om] namo bhagavate rudrāya caṇḍayogini svāhā//

mantradvayasyaikasiddhiḥ//

Mantra20 * om. E_{Kh}

Mantra21-Colophon * in a lost folio K₁

Note * om. E_{Kh}

35ab *vaṭavṛkṣaṃ] K_{9 10} E_{AN} E_{Kh} E_p; vaṭavṛkṣa K_{1 2 4 6 11 12} *samāruhya] K_{1 2 6 9 10 12} E_{AN} E_{Kh} E_p; samārūhya K₁₁ samārudrādhi K₄

35cd *saptābhīmantreṇa] K_{1 6 10 11} E_{AN} E_{Kh} E_p saptābhīmantreṇa K₁₂
saptābhīmantreṇa K₉; saptābhīmatreṇa K₂ samābhīmantreṇa K₄ *kāṇjikaiḥ]
E_{AN} E_{Kh} E_p kāmjikaiḥ K_{2 6 9 10 11} kāṇjikai K₄ kāmjikai K₁; kāmçikai K₁₂
*mukham] K_{1 2 9 10 11 12} E_{AN} E_{Kh}; makham E_p, mukha K₆, manu K₄

36ab *japed] K_{1 2 4 6 9 11} E_{AN} E_{Kh} E_p; jape K_{10 12} *yacchati] K₉ E_{AN} E_{Kh} E_p
yachati K_{2 10 12}; yaśyati K₆, yakṣati K_{1 11}, mīkṣati K₄

36cd *kṣudrakarmāpy] K_{1 2 6 9 11} kṣudrakarmāpy K₉; kṣudrakarmāpy K₄,
kṣudrakarmāny E_{AN} E_{Kh} kṣudrakarmāny E_p, kṣadrakarmāny K₁₀,
kṣudrakarmmar K₁₂

36ef *śaṅkaroditam] E_{AN} E_{Kh} E_p śaṅkaroditam K_{1 2 6 9 10 11}; śakaroditam K₄,
śaṅkarovaca K₁₂

Mantra20 * [hrīm] E_{AN} E_p, n.e. Σ *candradrave] E_{AN} E_p; candrasrāve K_{1 9 11},
caṇḍrasrāve K₂, candrasāve K₁₀, caṇḍrasrāve K₁₂, caṇḍrasāve K₄

ca(ṇḍi)ndrasrāve K₆ *karṇākarnākāraṇe] K_{2 10 12} E_p karṇākarnākāraṇe K₉
karṇākarnākāraṇe K₁₁; karṇākarnākāraṇe E_{AN}, karṇākarnākāraṇe K₄,
karṇākarnē karaṇe K₁, karṇākarnē kara K₆

Mantra21 * [om] E_p, n.e. Σ E_{AN} E_{Kh} *namo] K_{4 12} E_{Kh}; mo K₂, so K_{6 9 10 11},
///mo E_{AN} *caṇḍayogini] em. caṇḍayogini Σ; candrayogini E_{AN} E_{Kh} E_p

Note *mantradvayasyaika°] K_{4 6 11} E_p; mantradvayasyai(ky)aiḥ K₉,
mantradvayasyaikā E_{AN}, maṇtradvayasyaikā K_{2 12}, maṇtradvayasyaikaiva K₁₂,
ma(ntra)dvayasyaikaiva K₁₀ *siddhiḥ] K_{9 10 12} E_p; ///ddhiḥ E_{AN}, siddhaḥ K_{2 6 11},

ciñcāvṛkṣatale mantraṃ lakṣaṃ āvartayec chuciḥ/
viśālā vitaret tuṣṭā rasaṃ divyaṃ rasāyanam//37//

om aiṃ viśāle drāṃ drūṃ [klīm] ehy ehi svāhā//

narāsthinirmitāṃ mudrāṃ gale pāṇau ca karṇayoḥ/ (K₆.89v)
dhārayej japamālāṃ ca tādrśīṃ tu śmaśānataḥ//38// (K₁₁.96v)

lakṣaṃ ekaṃ japeṇ mantraṃ sādhaḥko nirbhayaḥ sukhī/
tato mahābhayā siddhā dadāty eva rasāyanam//39//

tena bhakṣitamātreṇa parvatāṇ api cālayet/ (E_p p.180)
valīpalitanirmuktaś cirañjīvī bhaven naraḥ//40//

siddha K₄

37ab *ciñcāvṛkṣatale] E_{AN} E_{Kh} E_p ciñcāvṛkṣatale K_{11 12} ciñcā(vr)kṣatale K₁₀;
ciñcāvṛkṣatale K_{4 6}, ciñtrāvṛkṣatale K₉, viñcāvṛkṣatale K₂ *āvartayec chuciḥ]
em. āvartayec chuciḥ E_{AN} E_{Kh} E_p; āvartaye śuciḥ K_{6 11 9 10 12}, āvartaye śuviḥ K₂,
āvartaya (śu)ci K₄

37cd *viśālā] K₁₂ E_{AN} E_{Kh} E_p; viśāla K_{2 4 6 9 10 11} *vitaret] E_{AN} E_{Kh} E_p; vitare K_{2 4}
6 10 11, vitare(s) K₉, vicare K₁₂ *divyaṃ] K_{2 6 9 11} E_{AN} E_{Kh} E_p; divya K_{4 10 12}

Mantra22 *om] K_{2 4 9 12} E_{AN} E_{Kh} E_p; om. K_{6 10 11} *aiṃ] K_{6 9 10 11 12}; e K₄, hrīm
E_{AN} E_{Kh} E_p, om. K₂ *viśāle] K_{2 6 9 11} E_{AN} E_{Kh} E_p; viśole K₁₀, viśabheṣe K₄,
viśāleṣeṃ K₁₂ *drāṃ] K_{2 6 9 10 11 12} E_{AN} E_{Kh} E_p; drā K₄ *drūṃ] K_{6 9 11 12}; drūṃ
K₁₀ E_{AN} E_p, draṃ E_{Kh} K₂, dra K₄ * [klīm] K₁₂ E_{AN} E_{Kh} E_p, klī K₄, n.e. K_{2 6 9 10 11}
*ehy ehi] K₁₂ E_{AN} E_{Kh} E_p; ehyam K_{2 4}, ehe K_{6 9}, ehye K₁₁, e(...)hi K₄, ejya K₁₀

38ab *narāsthinirmitāṃ] K_{6 10 11 12} E_{AN} E_{Kh} narāsthinirmitāṃ K₉ E_p;
narāsthinimitāṃ K₂, narāsthinimitā K₁₂, narāsthinimitā K₄ *mudrāṃ] K_{2 6 10 11};
mudrā K_{4 9 12}; mālāṃ E_{AN} E_{Kh} E_p *gale] K_{2 6 9 11 12} E_{AN} E_{Kh} E_p; galaṃ K₄ male K₁₀

38cd *japamālāṃ] E_{AN} E_{Kh} E_p japamālāṃ K_{10 11 12}; japam mālāṃ K₂, japamālā
K_{4 6}, japamāṃ K₉ *tādrśīṃ] E_{AN} E_{Kh} E_p tādrśīṃ K₁₂; tādrśāṃ K_{9 10 11}, tādrśain K₄,
ādrśā K₆, drśāṃ K₂

39ab *sādhako] K_{2 4 9 10 11 12}; sā//ko K₆, sādhayen E_{AN} E_{Kh} E_p *nirbhayaḥ] E_{AN}
E_{Kh} E_p K_{2 6 10 11} nirbhayo K₉; nirbhaya K₄ nirbhaya(m) K₁₂ *sukhī] K_{2 6 11}; śuṣī
K₄, śuṣīḥ K₉, sudhīḥ K₁₀ E_{AN} E_{Kh} E_p, sudhi K₁₂

39cd *rasāyanam] K_{2 6 9 10 11 12} E_{AN} E_{Kh} E_p; rasyayanam K₄

40cd *cirañjīvī] K₄ cirañjīvī K_{10 12}; cirañjīvī K₂ cirañjīvī K_{6 11} E_{AN} E_{Kh} E_p,
cirañjīvī K₉

om hrīm mahābhaye hūm [phat] svāhā// (K₁₀.77r)

śuklapakṣe japet tāvad yāvad dṛśyeta candramāḥ/
pratipatpūrvapūrnān taṃ tāval lakṣamitaṃ japet/ (K₉.34v)
amṛtaṃ candrikā datte pītvā yad amaro bhavet//41// (K₄.125v)

om hrīm candrike 'haṃ sa svāhā// (E_{Kh} p.148)

śakracāpodaye lakṣaṃ nirguṇḍīṭalamadhyagaḥ/ (E_{AN} p.354)(K₁₂.51r)
japen mantraṃ tatas tuṣṭā devī pātālasiddhidā//42//

[om] aiṃ klīm aindri māhendri kulu kulu culu culu 'haṃ sa svāhā//

41cd * om. E_{AN} E_{Kh} E_p

41ef * datte pītvā yadamaro 'mṛtaṃ tac ca bhaven naraḥ/ E_{AN} E_{Kh} E_p, n.e. Σ

Mantra23 *hrīm] K_{2 6 9 10 11 12} E_{AN} E_{Kh} E_p; hrī K₄ *mahābhaye] K_{2 6 9 10 11 12} E_{AN} E_{Kh} E_p; mahābhaya K₄ *blūm] K_{9 10 12}; blū K₄, llūm K_{2 11}, llū K₆, hūm E_{AN} E_p, hum E_{Kh} * [phat] E_{AN} E_{Kh} E_p, n.e. Σ

41ab *śuklapakṣe japet] E_{AN} E_{Kh} E_p; śuklapakṣabhaved K_{4 12}; śuklapakṣet K_{2 6 9 11}, śuklapakṣe K₁₀ *tāvad] K_{4 9 10 12} E_{AN} E_{Kh} E_p; tavad K_{2 6 11}, (y)āvat K₄, (y)āva K₁₂ *yāvat] E_{AN} E_{Kh} E_p; yāva K_{2 6 9 10 11}, tāvad K₄, tāva K₁₂ *dṛśyeta] K_{6 9} E_{AN} E_{Kh} E_p; dṛśyete K_{2 10 11}, dṛsyate K₉, dṛsyetu K₁₂, dṛsyava K₄ *candramāḥ] K_{6 9 10 11} candramāḥ K₂ candramā K_{4 12}; candrikā E_{AN} E_{Kh} E_p

41cd *°pūrnān taṃ] K₁₀; °pūrnānta K₁₂, °pūrnālaṃ K_{2 6}, °pūrnālaṃ K_{9 11}, °pūrnāla K₄ *lakṣamitaṃ] K_{6 9 11}; lakṣaṃ imaṃ K₁₀, lakṣamima K₄, lakṣaṃ nimitaṃ K₂, lakṣamida K₁₂

41ef *candrikā] K_{9 10 11} candrikā K_{2 6}; cadikā K₄ candramā K₁₂ *datte] K_{2 6 9 10 11 12}; datya K₄ *yad amaro] K_{6 9 10 11}; padamaro K₂, yad a(mva)ro K₄, yad amavo K₁₂

Mantra24 *hrīm] K_{2 6 9 10 11 12} E_{AN} E_{Kh} E_p; hrī K₄ *candrike] K_{6 10 11} E_{AN} E_{Kh} E_p candrike K_{2 12}; candrike K₉, vadi K₄ *'haṃ sa] em. haṃsa K_{2 4 9 10 12}; haṃsaḥ E_{AN} E_{Kh} E_p, haṃ K_{6 11}

42ab *śakracāpodaye] K_{9 10 12} E_{AN} E_{Kh} E_p; śakracāpodayel K₂, śuklacāpodayel K_{6 11}, śuklacāyādayel K₁₂, śuklacodaca K₄ *nirguṇḍīṭalamadhyagaḥ] K₁₁ E_{AN} E_{Kh} E_p nirguṇḍīṭalamadhyagaḥ K₁₀ nirgu(m)ṇḍīṭalamadhyagaḥ K₉; nirguḍīṭalamadhyagaḥ K₂, niguṇīṭalamadhyagaḥ K₆, niguṇṇīṭalamadhyaga K₄, nirguṇḍīṭalamadhyataḥ K₁₂

42cd *pātālasiddhidā] K_{2 4 6 9 10 11} E_{AN} E_{Kh} E_p; pātālaśusiddhidā K₁₂

Mantra25 * [om] E_{Kh} E_p, n.e. Σ E_{AN} *klīm] K_{6 9 11 12} E_{AN} E_{Kh} E_p (klīm) K₂; klī K_{4 10} *aindri] K₆ E_{AN} E_{Kh} E_p aindri K_{2 9} ai(m)ndri K₁₁; aiṃdi K_{4 10}, ai K₁₂

hṛdi dhyātvā japed rātrau haṃsabaddhaṃ sa ceṭakam/
yogaṃ dadāti saṃtuṣṭā jarāmṛtyuvinaśanam//43// (K₁₁.97r)

om haṃsaḥ sarvalokalocanāni bandha bandha devī ājñāpayati svāhā//

liṅgamūrdhni karaṃ vāmaṃ dattvā lakṣaṃ japeṇ manum/ (E_p p.181)
vāksiddhiṃ mantriṇo liṅgī ceṭikā tu prayacchati//44//

om namo liṅgodbhava rudra dehi me vācāṃ siddhiṃ (vinānaṃ)
pārvatīyate (hrāṃ hrīm hrūṃ hraiṃ hrauṃ hraḥ)//

Mantra26 * om. E_{kh}

Mantra26-51cd * om. K₆

*māhendri] K_{9 11} E_{AN} E_{kh} E_p mahemdrī K_{2 6 10}; māhendrī K₄ mahedrī K₁₂ *culu
culu] E_{AN} E_{kh} culu2 K_{2 9 10 11}; culu K_{4 12}, om. K₆ *haṃ sa] em. haṃsa K_{2 4 6 9 10 11}
12 haṃśa K₄; haṃsaḥ E_{kh} E_p, haṃ/// E_{AN}

43ab *rātrau] K_{2 4 6 9 10 11} E_{AN} E_{kh} E_p; vāśrau K₁₂, mantrair K₄

*haṃsabaddhaṃ] K_{9 10 12} E_{AN}; haṃsabaddhaḥ E_{kh} E_p, haṃsabaddha K_{2 4 6 11} *sa
ceṭakam] conj. sacetakāḥ K₁₂ E_{kh} E_p, sacedakāḥ K_{2 6 9 10 11}, sacetasam E_{AN},
sacekaṭaṃ K₄

43cd *saṃtuṣṭo] K_{2 4 6 9 10 11 12}; sā tuṣṭā E_{AN} E_{kh} E_p *jarāmṛtyuvinaśanam] K_{2 6}
11 E_{AN} E_{kh} E_p jarāmṛtyuvinaśanam K_{4 9 10}; jarāmṛtyuvinaśakam K₁₂

Mantra26 *haṃsaḥ] K_{2 9 10 11} E_{AN} E_p; haṃsa K₄, haṃśa K₁₂

*sarvalokalocanāni] K₁₂ sarvvalokalocanāni K₉ sarvalokalocanāni K_{2 4 10 11},
sarvalocanāni E_p, sarvvalocanāni E_{AN} *bandha bandha] K₄ baṃdha baṃdha K₂
10 11 12 baṃda2 K₉; bandhaya bandhaya E_p, bandhaya bandhata E_{AN}, varddha
varddha K₁₂ *ājñāpayati] K_{4 12} E_p; ā(ḍā)payati K₂, ā(...ñ)āpayati K₉, ājñāpaya///
E_{AN}, ādrāpayati K_{10 11}

44ab *liṅgamūrdhni] conj.; liṅgamūrdhni K₁₂, liṅgaṃsurdhni K₄,
nigamamūrdhni K_{9 10 11}, nigamamūrdhni K₂, svīyamūrdhni E_{AN} E_{kh} E_p *japeṇ]
K_{2 4 10 11 12} E_{AN} E_{kh} E_p; japeṇ K₉, idaṃ K₁₂ *manum] K_{2 4 9 10 11 12} E_{AN} E_{kh} E_p; japeṇ
K₁₂

44cd *vāksiddhiṃ] K_{2 4 9 10 11} E_{AN} E_{kh} E_p; vāksiddhi K₁₂, vā(...)iddhi K₄
*mantriṇo] K_{2 4 9 10 11} E_{AN} maṃtriṇo K₁₂; mantriṇe E_{kh} E_p *liṅgī] em. liṅgī K_{2 4 9}
10 12; liṅgiṃ K₁₁, liṅge E_{AN}, devī E_{kh} E_p *ceṭikā] K_{2 4} E_{kh} E_p; ceṭakas K_{9 12} E_{AN},
ceṭakam K_{10 11} *tu] K_{4 9 10 11 12} E_{AN}; vai K₂ E_{kh} E_p, kta K₁₂

Mantra27 *namo] K_{9 10 11 12} E_{AN} E_{kh} E_p; om. K_{2 4} *dehi] K_{2 9 10 11 12} E_{AN} E_{kh} E_p;
dehi K₄ *vācāṃ] K_{2 9 10 11 12}; vācā K₄, vācaṃ E_{AN}, vācaḥ E_{kh} E_p *siddhiṃ] K₂
9 10 11 E_{AN} E_{kh} E_p; siddhi K_{4 12} *vinānaṃ] K_{2 10 11}; vināna K₉, vinānaṃ K₄ E_p,
binānaṃ E_{kh}, vinā/// E_{AN}, vitānaṃ K₁₂ *pārvatīyate] K_{2 11} pārvvatīyate K_{9 10};

japen māsatrāye raktakambalaḥ suprasīdati/
mṛtakotthāpanaṃ kuryāt pratimācālanāṃ tathā//45//

(sprm) raktakambala mahādevīdūta amukam utthāpaya utthāpaya
pratimāṃ cālaya cālaya parvataṃ kampaya kampaya līlayā vilasa vilasa
(hum hram)// (K₂.34v, K₄.126r)

aṣṭottaraśaṭaṃ japtvā yat kiṃcit svātmabhojanam/ (E_{kh} p.149)(K₁₀.77v)
tatraiva vāsaraṃ datte nityaṃ sāmniḍhyakāraṇam//46//

atītānāgaṭaṃ karma svāsthyāsvāsthyam bravīti sā/

45ab-47cd and mantra29 * om. K12

pā(r)vatiyate K₄, pārvvatīte K₁₂, parvatagate E_{kh}, parvvatagate E_{AN} E_p *hrām]
K_{2 9 11}; hrīm K_{4 10}; tam K₁₂, drām E_{AN} E_{kh} E_p *hrīm] K_{2 9 10 11 12}; hīm K₄, drīm
E_{AN} E_{kh} E_p *hrūm] K_{2 9 10 11}; hūm K_{4 12}, drūm E_{AN} E_p, draṃ E_{kh} *hraiṃ] K_{2 9 10 11 12}; hraiṃ K₄, draiṃ E_{AN} E_{kh} E_p *hraum] K_{2 4 9 10 11 12}; draum E_{AN} E_{kh} E_p *hrah]
K_{2 4 9 10 11 12}; draḥ E_{AN} E_{kh} E_p

45ab *māsatrāye] K_{9 10 11}; māsatrāyā K₂, mmasatrāya K₄, māsatrāyaṃ E_{AN} E_{kh}
E_p *raktakambalaḥ] K_{2 10} raktakambala K₄; ra(ktu)kaṃbalaḥ K₉, ruktakambalaḥ
K₁₁; raktakambale E_{AN} E_{kh} raktakambalā E_p

45cd *mṛtakotthāpanaṃ] K_{2 10 11} E_{AN} E_{kh} E_p; mṛtakonṭhāpanaṃ K₉,
mṛtakosthāpanaṃ K₄ *pratimācālanāṃ] K_{9 10} E_{AN} E_{kh} E_p; prativācālanāṃ K₁₁
praticācālanāṃ K_{2 4}

Mantra28 *sprm] K_{2 10 11}; spr K_{4 9}, om E_{AN} E_{kh} E_p *raktakambala] E_{kh} E_p
raktakambala K_{4 9 10 11}; raktakaṃ/// K₂, ra(ktu)kaṃbala K₉, raktakambale E_{AN}
*mahādevī°] K_{2 4 9 11}; mahādevi K₁₀ E_{AN} E_{kh} E_p *°dūta] K_{2 4 9} (dū)ta
K₁₀; °(drū)ta K₁₁, drutam E_{AN} E_{kh} E_p *amukam] K_{9 11}; amuka K₄, amu(...) K₁₀,
akam K₂, amukāmukaṃ E_{AN} E_{kh} E_p *utthāpaya utthāpaya] E_{kh} E_p utthāpaya2 K₂
11; utthā/// utthāpaya E_{AN}, (...)tthāpaya2 K₁₀, unthāpaya2 K₉, sthāpaya2 K₄
*pratimāṃ] K_{2 9 10 11} E_{AN} E_{kh} E_p; pratimī K₄ *parvataṃ] K_{2 4} E_{kh} parvvataṃ K₁₀
E_{AN} E_p; parvvata K₉, parvata K₁₁ *kampaya kampaya] E_p kampaya2 K_{4 9 10};
kampaya E_{AN} E_{kh}, kampaya K₁₁, ///ya K₂ *vilasa vilasa] K₁₀ vilasa2 K₉; vilasa
K_{2 11}, cīlāsa K₄, cīla cīli E_{AN}, cīli cīli E_{kh} E_p *hum hram] K_{2 11}; hūm hram K₉,
hum hum K_{4 10} E_{AN} E_{kh} E_p

46cd *tatraiva] K_{2 4 9 10 11} E_{kh} E_p; tato E_{AN} *vāsaraṃ] K_{2 9 10 11} E_p; vāsara K₄,
vāsavaṃ E_{kh}, 'nuvāsaraṃ E_{AN} *datte] K_{2 9 10 11} E_{AN} E_{kh} E_p; dattā K₄
*sāmniḍhyakāraṇam] em. sāmniḍhyakāraṇam K₁₀; sāmniḍhyakāraṇam E_{AN} E_{kh} E_p,
sānityakāraṇam K_{2 9 11}, sa(m)ni(sā)nityaṃ sānityakāraṇam K₄

47ab *svāsthyāsvāsthyam] E_{AN} E_{kh} E_p; svasthyāsvāsthyam K₉,

pratimāḥ parvatān sarvān cālayaty eva tatkṣaṇāt//47// (E_p p.182)
(K₁₁.97v)

om karaṅkamukhe vidyujjihve om (hram) ceṭake jaḥ jaḥ jaḥ svāhā//

pūrvasevāyutaṃ japtvā kṛtvā homaṃ daśāṃśataḥ/
ghṛtāktai rajanīkuṣṭhaiḥ pūrṇānte ca punar japet//48//

āpādāntaṃ liped gātraṃ [candanena] rātrau mantraṃ samuccaret/
yāvan nidrāvaśaṃ yāti swapne vadati sā gatā/ (E_{AN} p.355)
vāñchitaṃ yac chubhaṃ kiṃcit syāt siddhaṃ vā na sidhyati//49//

om hrīm saḥ namaḥ śmaśānavāsini caṇḍavegini svāhā// (K₁₁.98r)

svāsthāsvāsthāṃ K₁₀, svasthyāvāsthā K₂, svasthāvāsthā K₄, svasthyā K₁₁

*bravīti] K₂ 9 10 11 E_{AN} E_{Kh} E_p; bravīya K₄

47cd *pratimāḥ] K₁₀ 11 E_{AN} E_{Kh}; pratimā K₄ 9 E_p, pratimoh K₂ *parvatān] K₂ 4
11 E_{AN} E_{Kh} parvātān K₁₀ E_p; parvātāt K₉ *sarvān] K₂ 11 E_{AN} E_{Kh} sarvvān K₉ 10
E_p; kāmā K₄ *cālayaty eva] K₂ 4 9 E_{AN} E_{Kh} E_p; cālayanteva K₄, cālayanty eva K₁₁,
cālayambhyeva K₁₀

Mantra29 *hram] K₄ 9 10 11; hum E_{AN} E_{Kh} E_p, (hum) K₂ *ceṭake] K₂ 9 10 11 E_{AN};
cecake E_{Kh} E_p, catake K₄ *jaḥ jaḥ jaḥ] K₂ 9 10 11; ja ja ja K₄, jaḥ jaḥ E_{Kh} E_p, jaḥ
E_{AN}

48ab *pūrvasevāyutaṃ] K₂ 4 12 pūrvasevāyutaṃ K₉ 10 11; pūrvam evāyutaṃ
E_{AN} E_{Kh} pūrvam evāyutaṃ E_p

48cd *rajanīkuṣṭhaiḥ] K₉ 10 11 E_{AN} E_{Kh} E_p; rajanīpiṣṭhaiḥ K₁₂, rajavīkuṣṭhaiḥ K₂ 4,
rajavīkuṣṭai K₄ *pūrṇānte ca] K₁₀ E_{AN} E_{Kh} E_p pūrṇānte ca K₂ pūrṇānte ca K₉
11; pūrṇānta ca K₁₂, pūrṇāca(ṃ)te K₄ *punar] K₂ 9 10 11 E_{AN} E_{Kh} E_p; pūnar K₁₂,
pūrṇa K₄

49ab *āpādāntaṃ] K₄ 9 10 11 āpādāntaṃ K₂ 12; candanena E_{Kh} E_p, om. E_{AN}

*liped] K₉ 10 11 12 E_p lipet E_{Kh}; lipe K₂ 4, limpan E_{AN} *[candanena] E_{AN}, n.e.
Σ E_{Kh} E_p

49cd *nidrāvaśaṃ] K₂ 9 10 11 E_{AN} E_{Kh} E_p; nidrāvasaṃ K₄, nidrākhayaṃ K₁₂
*vadati] K₂ 4 9 10 11 12 E_{AN} E_p; vasati E_{Kh} *gatā] K₂ 11 12; garā K₄, gata K₁₀, gataḥ
K₉, tadā E_{AN} E_{Kh} E_p

49ef *vāñchitaṃ] E_{AN} E_{Kh} E_p vāñchitaṃ K₂ 10 vāñcchitaṃ K₉ 11; vācitaṃ K₁₂,
vācchita K₄ *yacchubhaṃ] E_{AN} E_{Kh} E_p yachubhaṃ K₁₂; yaśubhaṃ K₉ 10,
paśubhaṃ K₂ 4 11 *siddhaṃ] K₂ 9 10 11 12 E_{AN} E_{Kh} E_p; siddhi K₄

Mantra30 *hrīm] K₂ 9 10 11 12 E_{AN} E_p; hrī K₄ *saḥ] K₂ 4 9 10 11 E_{AN} E_p; śīm K₁₂
*śmaśānavāsini] K₁₂ E_{AN} E_p śmaśānavāsini K₉ 10 11; amaśānavāsini K₂,
śmaśānavāsini K₄ *caṇḍavegini] K₄ 9 E_{AN} E_p; caṇḍavegi K₁₀, caṇḍavogi K₁₂,
caṇḍravegini K₂, candraveginī K₄ caṇḍranegini K₁₁

om̐ namo bhagavati vikarṇapiśācinī svāhā// (K₉.35r)

mantradvaye ekam eva sādhanaphalam//

karaṇjavṛkṣam āruhya japed [(mṛ)āruhya] daśasahasrakam/ (K₄.126v)
tatpañcāṅgair ghr̥tābhyaktair daśāṃśaṃ homam ācāret //50//

tatpañcāṅgena kalkena āpādāntaṃ saṃvilepayet/
jāpānte pūrvavat svapne kathayet sā śubhāśubham//51//

om̐ namo bhagavate rudrāya (E_p p.183)(K₆.90r)

om̐ namo bhagavate śmaśānavāsine caṇḍayogine svāhā// (K₁₀.78r)

om̐ namaś candrasrāviṇi karṇakarṇakārīṇi svāhā//

Mantra32 * om. E_{Kh} K₄

Mantra31 *bhagavati] K₄ 12; bhagaṃ K₂ 9 10 11 *vikarṇapiśācinī] K₁₀
vikarṇapiśācinī K₉; vikarṇapiśācinī K₂; vikarṇapiśācinī K₁₁; karṇapiśācinī K₁₂,
karṇapiśācinī K₄

Note *mantradvaye] K₉ 10 11 E_{AN} E_p mantradvaye K₂; mantradvaya K₄,
mantradvaye 'pi K₁₂ *sādhanaaphalam] K₂ 4 10 11 12 sādhanā(pha)laṃ K₉;
sādhanaṃ E_{AN} E_p

50ab *āruhya; K₁₁ 12 E_{AN} E_{Kh} E_p āru(hya) K₂ 9; āruja K₁₀; āru(...) K₄ *japed]
K₉ 10 11 E_{AN} E_{Kh} E_p; jape K₂ 12, pe K₄ * [(mṛ)āruhya] K₁₂, n.e. K₂ 4 9 10 11 E_{AN} E_{Kh} E_p

50cd *tatpañcāṅgair] em. tatpañcāṅgair K₁₂ tatpañcāṅgai K₁₀ tatpañcāṅgai
K₉; tatpañcāsau K₂ 4 11 *ghṛtābhyaktair] K₂ 4 9 11 12 ghr̥tābhyaktai
K₄; ghr̥tāt pakṣair K₁₀ *daśāṃśaṃ] K₁₀ 12 ddaśāṃśaṃ K₉; daśāṃśaṃ K₄,
(da)rśāṃśaṃ K₂, ddaśāṃśaṃ K₁₁

51ab *kalkena] K₉ 10 E_{AN} E_{Kh} E_p; kalpena K₄ 11, kalpen(ā) K₂, kana K₁₂

*āpādāntaṃ] K₄ 9 10 āpādāntaṃ K₁₂; ādāntaṃ K₂ 11, āpādaṃ E_{AN} E_{Kh} E_p
*vilepayet] K₂ 9 10 11 12, vilepayat K₄; vi(ra)lapayet K₁₂, saṃvilepayet E_{AN} E_{Kh} E_p

51cd *pūrvavat] E_{AN} E_{Kh}, pūrvavat K₉ 12 E_p; pūrvavan K₁₀, sarvavat K₂ 4 9 11

*kathayet sā] K₂ 10 11 12 E_{AN} E_{Kh} E_p, kathayat sā K₄; kathayeta K₉

Mantra32 *bhagavate rudrāya] K₂ 6 9 10 11 12; rudrāya E_{AN} E_p *om̐ namo
bhagavate] K₂ 4 6 9 10 11 E_{AN}; om. K₁₂ *śmaśānavāsine] K₁₂ śmaśānavāsine K₂ 4 6
11 śmaśānavāsine K₉; śmaśānavāsiner K₁₀, śmaśānavāsina K₄, śmaśānavāsi E_{AN}
E_p *caṇḍayogine] K₉ caṇḍayogine K₂ 12; candrayogine K₄ 6 11, caḍayogine K₁₀,
yogine E_{AN} E_p

Mantra33 *om̐] K₂ 6 9 10 11 12 E_{AN} E_{Kh} E_p; om. K₄ *candrasrāviṇi] K₁₀ E_{AN} E_{Kh}
E_p; caṇḍrasravini K₉, caṇḍrasraviṇi K₂, caṇḍramrāviṇi K₁₁, caṇḍramravini K₆,

ubhayaḥ pūrvaiḥ siddhiḥ//

pūrvasevāyutaṃ japte kuṣṭhakalkābhimantritam/ (E_{Kh} p.150)
 hastapādapralepena svapne vakti śubhāśubham/
 trailokye yādṛśī vārttā tādrśīm kathayaty alam//52//

om hrīm āgaccha āgaccha cāmuṇḍe hrīm svāhā//

rocanākūṃkumaiḥ kṣīraiḥ padmam aṣṭadalaṃ likhet/
 (nirudrake) bhūrjapatre [tu] māyābījaṃ dale dale/
 likhitvā dhārayen mūrdhni imaṃ mantraṃ tato japet//53//

Note * om. E_{Kh}

53ab-54cd and mantra35 * om. E_{Kh}

54abcd * om. K₁₀

caṃdraśravine K₁₂, cadrasāvinī K₄ *kaṇṇākarnākāriṇi] K_{2 6 10} E_{AN} E_{Kh} E_p

kaṇṇākarnākāriṇi K_{9 11}; kaṇṇākarnākāriṇī K₁₂, kaṇṇākarnākāriṇi K₄

Note *pūrvaiḥ] K₂ pūrvaiḥ K_{9 10 11}; pūrvava K₆, pūrvavat K_{4 12}, pūrvavat E_{AN} E_p *siddhiḥ] K_{2 6 9 10 11} E_{AN} E_p; siddhi K₄; ekasiddhaṃ K₁₂

52ab *pūrvasevāyutaṃ] K_{2 4 6 11} pūrvasevāyutaṃ K_{9 10}; pūrvasevāyute K₁₂, pūrvam evāyutaṃ E_{AN} E_{Kh}, pūrvam evāyutaṃ E_p *japte] K_{2 4 6 9 10 11 12}; japtvā E_{AN} E_{Kh} E_p

52cd *hastapāda] K₁₂; saptapāda K_{2 4 6 9 10 11}, saptavāra E_{AN} E_p, saptavāraṃ E_{Kh} *pralepena] K_{4 6 9 10 11 12} E_{AN} E_{Kh} E_p; pralepet K₂ *vakti] K_{9 10 11 12} E_{AN} E_{Kh} E_p; śakti K_{2 11}, śakti K₆, vak(tra) K₄

52ef *trailokye] K_{2 9 10 11} E_{AN} E_{Kh} E_p; trailokyaṃ K₁₂, trailokya K_{4 6} *tādrśīm] E_{AN}; tādrśī K_{9 10} E_{Kh} E_p, tādrśam K₁₂, yādṛśī K_{4 6 11}, yādṛśīm K₂

Mantra34 *hrīm] K_{2 6 9 11 12} E_{AN} E_{Kh} E_p; hrī K₁₀, hri K₄ *āgaccha āgaccha] K₁₂ āgaccha2 K_{4 9 10 11} āgaccha2 K_{2 6}; āgaccha E_{AN} E_{Kh} E_p *hrīm] K_{2 4 6 9 10 11 12}; hri K₄, om. E_{AN} E_{Kh} E_p

53ab *rocanākūṃkumaiḥ kṣīraiḥ] em. rocanākūṃkumaiḥ kṣīraiḥ K₉; rocanākūṃkumakṣīraiḥ E_{AN} E_p, rocanaiḥ kuṃkumai kṣīrai K₁₂, evanākūṃkumai kṣīrai K_{2 6 11}, locanākumai cchirai K₄, aicanākūṃkumaiḥ (śī)rai K₁₀ *padmamaṣṭadalaṃ] K_{2 6 9 11 12} E_{AN} E_p pa(dma)maṣṭadalaṃ K₁₀; padmamaṣṭadale K₄

53cd *nirudrake] conj. nīrudrake K_{2 6 11}, nīradra(s)ke K_{9 10}, niruddha K₄, nīrase E_{AN} E_p, om. K₁₂ *bhūrjapatre] em. bhūrjapatre K_{2 6 10 11} bhūrjapatre K_{9 12};

bhūjapatre K₄, sūryapatre E_{AN} E_p * [tu] E_{AN} E_p, n.e. Σ

53ef *mūrdhni] E_{AN} mūrdhni K_{2 4 9 11 12} E_p; mūrdhni K_{4 10}, mūddhni K₉, mūddhniṃ K₆ *imaṃ] K_{2 4 6 9 10 11 12} E_p; cemaṃ E_{AN}

pūrvasevā tu saptāhaṃ evaṃ kuryāt prayatnataḥ/ (K₁₂.51v)
 atītānāgataṃ sarvaṃ svapne vadati devatā//54// (K₄.127r)

om hrīm ciñciṇīpiśācini svāhā//

alābumūlikā puṣye tathā sarpākṣimūlikā/ (E_p p.184)
 saṃgrāhyā mantritā yatnād raktasūtreṇa veṣṭayet/ (K₁₁.98v)
 mantreṇa mūrddhni baddhan tu vadaty eva śubhāśubham//55// (K₆.90v)

om namo bhagavate rudrāya kaṇṇapiśācāya svāhā//

iti śrīśiddhanāgārjunaviracite kakṣapuṭe yakṣiṇīsādhanaṃ nāma caturdaśaḥ
 paṭalah/

54ab *pūrvasevā tu] K_{2 11 12} pūrvvasevā tu K₉; pūrvasevānu K₆,
 pūrvasevāyuta K₄, pūrvam eva tu E_{AN}, pūrvvam eva tu E_p *saptāhaṃ] K_{9 12}
 E_{AN} E_p; japtvāhaṃ K_{2 6 11}, japtāhaṃ K₄ *kuryāt] K_{6 11} kuryyāt K₁₂ E_{AN} E_p; kuryyān
 K₉, kuryā K₂, kuryyā K₄ *prayatnataḥ] K_{2 6 9 11} E_{AN} E_p; prayatnat K₄, patnataḥ
 K₁₂

54cd *atītānāgataṃ] K_{4 9} E_{AN} E_p; atītānāgataṃ K₁₂, atītānāgataṃ K₂ atīmāgataṃ
 K_{6 11} *sarvaṃ] K_{2 9} E_{AN} sarvvaṃ K_{6 9 11} E_p; sarva K₄, sa(m)rvva K₁

Mantra35 *ciñciṇīpiśācini]conj.; ciñciṇīśiśācinī K₁₁, ciñciṇīśiśācinī K_{9 12},
 cinipiśācini E_{AN} E_p, ciñciṇī K_{2 6 10}, ciñ///ñī K₆, ciṇ (c)im ṇim K₄

55ab *alābumūlikā] K_{9 10} E_{Kh} E_p alāvumūlikā E_{AN}; alābabūlikā K₂,
 alāmbumūlikā K₄, ālāmbumūlika K₁₂, alāmbubhūlikā K_{6 11} *puṣye] E_{AN} E_{Kh} E_p;
 puṣpe K_{2 6 9 10 11}, puṣpa K₄, puṣpai K₁₂ *sarpākṣimūlikā] K_{2 6 11} E_{AN} E_{Kh} E_p
 sarppākṣimūlikā K_{9 10 12}; sarpācchimūli K₄

55cd *saṃgrāhyā] K_{4 6 9 10 11} E_{AN} E_p; saṃgrāhyā K₂, saṃgrāhtā E_{Kh}, grāhya K₁₂
 *mantritā yatnād] K₉ E_{AN} E_{Kh} E_p mantritā yatnād K₁₀; mantritā yatnā K₄,
 mantritāvyatnād K₂, mantritāpyatnād K_{6 11}, mantrī prayatmena K₁₂ *veṣṭayet]
 K_{2 6 9 10 11} E_{AN} E_{Kh} E_p; veṣṭiti K₁₂ veṣṭacat K₄

55ef *mūrddhni] E_{AN} E_{Kh} mūrddhni K_{2 9 11} E_p; mūrddhi K_{4 10}, mūrddhni K₆,
 mūrddhni K₁₂ *baddhan tu] K₄ E_{Kh} E_p baddhaṃ tu K_{2 6 9 11 12}; baddhā tu E_{AN}
 varddhaṃ tu K₁₀ baddhaṃ detette K₁₂ *vadaty eva] K_{2 6 9 10 11} E_{AN} E_{Kh} E_p; vadat
 eva K₄, vatatra satya K₁₂

Mantra36 *kaṇṇapiśācāya] K_{2 6 10} kaṇṇapiśācāya K_{4 9 11}; kaṇṇapiśācini E_{AN} E_{Kh} E_p,
 rudrapīśācāya K₁₂

Colophon *śrīśiddhanāgārjunaviracite] K_{1 10 12} E_{AN} E_{Kh}
 śrīśiddhanāgārjjunaviracite K_{6 9 11} E_p; ścīsinārgārjunaviracite K₂,
 siddhanāgārjjuna K₄ *kakṣapuṭe] K_{2 4 9 10 12} E_{AN} E_{Kh} E_p; kacchapuṭe K_{1 6},
 kacchapuṭe K₁₁ *yakṣiṇīsādhanaṃ] K_{1 2 9 10 11} E_{AN} E_{Kh} E_p; yakṣiṇāsādhanaṃ K₆,

yakṣaṇī(spa)dhanam K₄, yakṣaṇīnām maṇtrajapasāadhanam K₁₂ *caturdaśaḥ]
 K_{2 4 10} E_{AN} caturddaśaḥ K_{9 11}; caturddaśamaḥ K₁₂, caturddaśa K_{1 6}, pañcaviṃśam
 E_{Kh} tunaviśati K₄ viṃśaḥ E_p *paṭalaḥ] K_{1 2 6 9 10 11 12} E_{AN} E_p; paṭalam E_{Kh}, paṭala K₄

Chapter 14 Yakṣiṇīsādhana

Now, [the teacher tells] the *yakṣiṇīsādhana*:

1: He should concentrate on the meditation of all *yakṣiṇīs*, who appear as sister, mother, daughter, or wife, as he wishes.¹

2: A purified man should recite the mantra one hundred thousand times at the bottom of a *vaṭa* (Banyan)-tree. Afterwards, he offers *bandhūka*-flowers,² honey, clarified butter, and milk every ten *japas* into the *yonikuṇḍa* (*yonī*-shaped pit). Then, the goddess Vicitrā is satisfied and gives the *sādhaka* (practitioner) whatever he wants.

Mantra: Om, Vicitrā (the charming one), who has an excellent appearance, bestow, bestow a *siddhi* (supernatural achievement), svāhā!³

3: Standing at a three-way junction, he should recite the mantra one hundred thousand times. Through sacrificing *guggulus*⁴ smeared with

¹ We can find the parallel verse in the *Kāmaratnatantra*, chapter XV.

sarvāsāṃ yakṣiṇīnāṃ tu dhyānaṃ kuryāt samāhitāḥ/
bhaginīmātrīputrīstrīrūpaṃ tulyaṃ yathopsitam//

² *bandhūka*: L. *Pentapetes phoenicea*.

³ Vicitrā is the first of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

lakṣadvayaṃ japeṇ mantram vaṭavṛkṣatāle śuciḥ/
pañcāñi campakapuṣpaiś ca homaṃ madhughṛtānvitam//
kuryād daśāṃśato mantrī śaṃkareṇoditam yathā/
tataḥ siddhā bhaved devī vicitrā vāñchitapradā//
om vicitre citrarūpiṇi me siddhiṃ kuru kuru svāhā//

We can also find the *Vicitrāyakṣiṇī-sādhana* in the *Kāmaratnatantra*, chapter XV.

lakṣam ekaṃ japeṇ mantram vaṭavṛkṣatāle śuciḥ/
bandhūkakusumaiḥ paścān madhvājyaiḥ kṣīramīśritaiḥ/
datte dhūpe daśāṃśena juhuyāt pūrṇyānvitam/
tataḥ siddhā bhaved devī vicitrā vāñchitapradā//
om vicitre vicitrarūpe siddhiṃ kuru kuru svāhā//

⁴ Guggula=guggulu: bdellium or the exudation of *Amyris Agallochum* (a fragrant gum resin, used as a perfume and medicament).

clarified butter every ten *japas* into a fire, Bhīṣaṇī gives whatever he wishes.

Mantra: Aiṃ, Mahānandī (the great joy), Bhīṣaṇī (the horrible one), hrām, hrūṃ, svāhā!⁵

4: Having gone to a *yakṣa*'s shrine, a *mantrin* becomes naked and should recite the mantra. Then, he should make offerings at night for up to twenty-one days.

5: Then, the *sādhaka* should recite the mantra with concentration. At night, the goddess comes and offers whatever he desires or loves.

Mantra: Oṃ, hrīm, Nakhakeśī (the fine nails and hair), Kanakavatī (the gold-holder),⁶ svāhā!⁷

6: Having meditated on [the *yakṣiṇī*] who has eyes all over the body, or having written her figure on fine cloth or woven cloth, he should recite the mantra three hundred thousand times and offer a *guggulu*, *lākṣā* (lak), or *utpalaka*⁸ every ten *japas* into a fire. At the end of the *homa*, she will give whatever he wishes.

Mantra: Oṃ, Kuvalayā (the water lily), dally, dally, make more efficient, make more efficient, Siddhisiddheśvarī (the mistress of *siddhi* and

⁵ Bhīṣaṇī is the fourth of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

tripathastho japeṇ mantraṃ lakṣasamkhyam daśaṃśataḥ/
ghṛtāktaguggulair home bhīṣaṇī cintitapradā/
oṃ aiṃ drīṃ mahānande bhīṣaṇī drām drām svāhā//

⁶ We can find the *yakṣiṇī* Kanakavatī, one of eight *yakṣiṇīs*, in the *Bṛhattantrasāra*, chapter III.

⁷ Nakhakeśī: the 32nd of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

gatvā yakṣiṅghaṃ mantrī nakhakeśaiḥ prapūjayet/
dinaikaviṃśatir yāvat pūjāṃ kṛtvā tato niśi/
āvartayed ekacitto mantrī mantraṃ samāyataḥ/
niśārdhe vāñchitaṃ kāryaṃ devyā gatyā prayacchati//
oṃ hrīm nakhakeśike svāhā//

⁸ Utpalaka: a kind of water lily, *L. Nymphaea stellata*.

siddha), svāhā!

7: A *mantrin* with a fearless mind should recite the mantra two hundred thousand times in a cemetery and offer *guggulu* with clarified butter into a fire. Then, Vibhramā is satisfied, and she always gives food for fifty people.

Mantra: Om, hrīm, one who has an amorous appearance, Vibhramā (the amorous one), do, do, come near, come near, the *bhagavatī* (venerable one), svāhā!⁹

8: [Having prepared] a portion of food from vegetable soup, juice, groats or alms, he should always make offerings to the goddess and recite the mantra thirteen hundred thousand times. Then he should offer food prepared with milk into a fire. Through offering one thousand times, it will be successful.

9: She always gives food for a thousand worlds, and gives a long life of one hundred thousand divine years. Thus, Śaṅkara said.

Mantra: Om, hrīm, Jalapāiṇī (the water-on-hand), pījvala, pījvala, hu, blu, dhum!

10: Having offered food derived from a fleshless¹⁰ vegetable into a fire, he should recite this mantra. Having offered them during the middle of

⁹ Vibhramā: the second of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

lakṣadvayaṃ japeṇ mantram śmaśāne nibhṛto niśi/
bibhramā toṣaṃ āyāti pañcāśan mānuṣaiḥ saman/
dadāti bhojanaṃ dravyaṃ pratyahaṃ śaṅkaro 'bravīt//
om hrīm vibhrame vibhramaṅgarūpe vibhramaṃ kuru raḥim² bhagavati svāhā//
We can also find the *Vibhramāyākṣiṇī-sādhana* in the *Kāmaratnatāntra*, chapter XV.

vibhramāsādhanaṃ vakṣye prathamam śṛṇu vallabhe/
vibhramāyāṃ prasannāyāṃ vāñchitārthān prayacchati/
pañcāśan mānuṣāṇāṃ ca dadāti bhojanaṃ sadā//
om hrīm vām vibhramarūpe ehi ehi bhagavati svāhā//

¹⁰ I interpret 'utpala' to mean 'ud (apart) + pala (flesh)'.

the lunar eclipse, he should repeat the mantra eleven hundred thousand times.

11: Alternatively, he should offer *mālatī*-flowers¹¹ into a fire one thousand times during the middle of the solar eclipse. If it is completed before the sun is released from the eclipse, it will certainly be successful. She gives him thousands of food items and thousands of years of life.

Mantra: Om, Prabhutā (the wealthy one), Sulocanā (the beautiful eyed), llūm, llūm!¹²

12: Having drawn the divine goddess of yellow colour, with the water lily in her hand, and wearing all kinds of ornament, on a cloth smeared with [the powder of] a conch shell, he should then praise her.

13: He should recite [the mantra] politely one thousand times with [offering of] *jātī*-flowers¹³ at dawn, noon and sunset for seven days. Then, the purified man should recite it at the night.

14: When the midnight has passed, the satisfied goddess comes up and offers twenty-five gold coins every day.

Mantra: Om, hrīm, Ratipriyā (the one fond of enjoyment), svāhā!¹⁴

¹¹ In tantric texts, ‘mālatīpuṣpa’ sometime means ‘menstrual flow of *mālatī* (virgin)’. However, in this context, it seems literally to mean ‘flower of *mālatī* (Spanish jasmmine or another species of plant)’.

¹² Sulocanā: the 21st of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX, but the *sādhana* and mantra of the *yakṣiṇī* mentioned in the *Uḍḍāmareśvara* are different from those in the *Kakṣapuṭa*.

¹³ Jātī: Catalanian or Spanish jasmmine, *L. Jasminum grandiflorum*.

¹⁴ Ratipriyā: the 36th of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

śaṅkhaliptapaṭe yasyād devīm gauṛīm dhṛtotpalām//
sarvālaṅkāriṇīm divyām samālikhyā 'rcayen naraḥ/
jātīpuṣpaiḥ prapūjyātha sahasraikaṃ parivartayet//
saptāhaṃ mantravit tasyāḥ kuryādarvām śubhām/
ardharātre gate devī samāgatya prayacchati//
pañcaviṃśatidīnārāṇ pratyahaṃ paritoṣitā/
vāñchitaṃ manasastasmai mantrajñāya na saṃśayaḥ//

15: He should recite [the mantra] at sunrise and sunset for up to twenty-one days. In the evening, he should always throw the lump made from his own food onto a house.

16: On the twenty-first day, a *piśāca*-girl becomes satisfied and comes to his bed. She offers twenty-five gold coins every day. Whatever he asks, she quickly whispers [the answer] into his ear accordingly.

Mantra: Om, hrīm, vaḥ, caḥ, Kambalikā (the woollen-clothed), take, take a lump, the *piśāca*-girl, svāhā!

17: In a cave or jungle, being alone, he should recite the mantra one hundred thousand times. He should always offer a flower, incense, and *caru*-oblation¹⁵ with special effort.

18: If he offers the five kinds of divine food¹⁶ into a fire every ten *japas*, the goddess becomes satisfied. Having been pleased, the lady [offers] one thousand gold coins every day.

Mantra: Om, guyu, gulu, Candrasumatī (the moon-benevolence), Avajāṭī (?), hulu, hulu, Candragiri (the moon-mountain), svāhā!

19: He should always make offerings to Mahādeva in the place where an *ekaliṅga* is enshrined at dawn, noon, and sunset. Having offered

om hrīm ratipriye svāhā//

We can also find the *Ratipriyāyakṣiṇī-sādhana* in the *Kāmaratnatantra*, chapter XV.

śaṃkhaliptapaṭe devīm gauravarṇām dhṛtotpalām/
sarvālāṅkāriṇīm divyām samālikhyārcayet tataḥ//
jātipuṣpaiḥ sopacāraiḥ sahasraikaṃ tato japet/
trisaṃdhyam saptarātram tu tato rātriṣu nirjapet//
arddharātre gate devī samāgatya prayacchati/
pañcaviṃśatidīnārāṇ pratyaham toṣitā satī//
om hrīm kanakakanaka maithunapriye ratipriye svāhā/
athavā om hrīm ratipriye svāhā//

¹⁵ Caru: an oblation (of rice, barley, and pulse) boiled with butter and milk for presentation to the gods or manes.

¹⁶ Pañcāmṛta: the five kinds of divine food (i.e., milk, coagulated or sour milk, butter, honey, and sugar).

incense, the *mantrin* should recite the mantra. She [tells him] ‘Tell me what you want’.

20: ‘Oh, goddess, I am tormented by poverty. Please become the one who destroys that for me’. If she is pleased, she gives wealth, health, and long-life.

Mantra: Om, hrīm, come, Surasundarī (the lovely celestial female), svāhā!¹⁷

21: Having drawn her with a beautiful appearance, by *kuṅkuma* (turmeric) on a leaf of birch bark,¹⁸ starting from the new moon day, he should make offerings to her and recite [the mantra].

22: He should make offerings to her with [reciting the mantra] three thousand times at dawn, noon, and sunset. At the end of the month, he should recite it through the night. At the midnight, she comes up. If she is pleased, she offers one thousand gold cold coins every day.

Mantra: Om, hrīm, Anurāgiṇī (the passionate one), Maithunapriyā (the one sexual intercourse), svāhā!¹⁹

¹⁷ We can find the *Surasundarīyakṣiṇī-sādhana* in the *Kāmaratnatantra*, chapter XV.

ekaliṅgaṃ mahādevaṃ trisaṃdhyam pūjayet sadā/
dhūpaṃ dattvā japeṇ mantraṃ trisaṃdhyam trisaḥsarakam//
māsamekaṃ tato yāti yakṣiṇī surasundarī/
dattvārghyaṃ praṇamen mantrī brūte sā tvam kim icchati//
devi dāridryadagdhosmi me tan nāśakarī bhava/
tato dadāti sā tuṣṭā vittāyuscirajīvitam//
om hrīm āgaccha āgaccha surasundarī svāhā//

¹⁸ All available manuscripts support ‘bhūrideśe (many place)’, but we can suppose it would originally be ‘bhūrjapatre (leaf of birch bark)’, according to external evidences and former editors.

¹⁹ Anurāgiṇī: the 31st of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX..

kuṅkumena samālikhya bhūrje devīm sulakṣaṇām/
pratipattithim ārabhya dhūpadīpādibhir varām//
kṛtvā devīm sahasraṃ ca trisaṃdhyam parivartayet/
māsam ekaṃ tataḥ pūjām rātrau kṛtvā punar jayet//

23: On a beautiful bank of a river, having prepared a *maṇḍala* with *candana*, he should make offerings to the goddess and then recite the mantra ten thousand times.

24: Thus, he should recite the mantra for twenty-one days. Then, the pleased goddess will always give one thousand coins. He should spend them every day. Otherwise, the goddess gets angry and does not give them any more.

Mantra: Om, hrīm, Sarvakāmadā (the provider of all desire), Manoharā (the fascinating one), svāhā!²⁰

25: The *mantrin* should recite the mantra ten thousand times early in the morning when the sun rises. He should recite [the mantra] for one month and offer white flowers and *pāyasa*-oblations²¹ [to her drawn] on the cloth smeared with the [powder of] conch shell, every day.

26: He should offer clarified butter and firewood made of *karavīra*

ardharātre gate devī samāgatya prayacchati/
dīnārāṇām sahasraikam pratyaham paritoṣitā//
om anurāgiṇi maithunapriye yakṣakulaprasūte svāhā//
We can also find the *Anurāgiṇīyakṣiṇī-sādhana* in the *Kāmaratnatantra*, chapter XV.

kuṅkumena samālikhya bhūrjapatre sulakṣaṇām/
pratipattithimārabhya pūjām kṛtvā japettataḥ//
trisandhyaṁ trisahasraṁ tu māsānte pūjayenniśi/
saṁjapedarddharātraṁ tu samāgatya prayacchati/
dīnārāṇām sahasraikam dadāti paritoṣitā/
om hrīm hrīm anurāgiṇi maithunapriye svāhā//

²⁰ Manoharā: the 29th of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

niditīre śubhe ramye candanena sumaṇḍalam/
vidhāya pūjayed devīm tato mantrāyutam japet/
ekaviṁśatighasrāntaṁ prasannā vitaret sadā/
ardharātre gate devī dīnārāṇām sahasrakam//
dadāti pratyaham tasmai vyayaṁ kuryād dine dine/
tadvyaḥbhāvate bhūyo na dadāti prakupyati//
om hrīm sarvakāmade manohare svāhā//

²¹ Pāyasa: an oblation made of milk, rice, and sugar.

(Oleander)-tree. The pleased Śaṅkhiṇī always gives five silver coins.

Mantra: Om, hrīm, Śaṅkhacāriṇī (the conch-shell-servant),
Śaṅkhābharaṇā (the conch-shell-bearer), drām, drīm, klīm, śrem, śrīm
svāhā!²²

27: He should recite this mantra eight thousand times for seven days. He,
by the name of Maṇibhadra²³, gives one silver coin every day.

Mantra: Om, homage to Maṇibhadra (jewel-prosperity), homage to
Pūrṇabhadra (full of prosperity)²⁴, homage to the great chief of the army
of *yakṣas*, crush, crush, the bearer, svāhā!

28: He should recite this mantra four hundred thousand times, and then
Tyāgī becomes pleased. She offers him whatever property he thinks
about, whether the *mantrin* donates it [for others] or enjoys it [for
himself].²⁵

Mantra: Om, Oh, Tyāgī (the donor), give me wealth of great donations
or money, and serve me excellently, svāhā!

29: A purified man should recite the mantra every night by the sea.
When he has recited it one hundred thousand times, the *siddha*
Sāgara-ceṭaka (the sea-servant) gives three valuable jewels, and then the
mantrin will become happy.

Mantra: Om, homage to the *bhagavat* (venerable one) Rudra, give me
jewels, Jalarāśī (the ocean),²⁶ homage to thee, svāhā!

²² Śaṅkhiṇī: the 12th of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

mantrāyutaṃ japen mantrī sātī bhānodaye śrciḥ/
śaṅkham ālikayā paścād indhanaiḥ karavīrajaiḥ//
dṛṭāktaiḥ homayen mantrī daśāṃśana śucis tataḥ/
dhruvaṃ siddhā bhaved devī śaṅkhiṇī vāñchitapradā//

om hrīm śaṅkhadhāriṇī śaṅkhādhāraṇaṃ drām drīm klīm śrīm svāhā//

²³ Maṇibhadra is a popular *yakṣa*, worshipped in India from ancient times.

²⁴ Pūrṇabhadra is another famous chief of the *yakṣas*, along with Maṇibhadra.

²⁵ Tyāga (giving away) and bhoga (enjoying).

²⁶ All available manuscripts have ‘strī (the girl)’ after ‘Jalarāśī’. However, I

30: The *mantrin* should recite the mantra three thousand times on a purified seat at dawn, noon, and sunset for one month. Then, he should undertake offerings [to her].

31: He should praise [her] properly with flowers, incense, food, lamps, and clarified butter filled [in a vessel] at night with a very serene mind.

32: When midnight has passed, the goddess comes up and offers the divine *rasa* (quicksilver for producing gold), *rasāyana* (elixir for prolonging life), cloth, ornaments, and embellishments.

Mantra: Om, hrīm, come, Svāmīśvarī (the queen of queens) svāhā!

33: Standing at a three-way junction or at the bottom of a *vaṭa* (Banyan)-tree, he should continually recite the mantra three hundred thousand times at night. Then, the *siddhā*, goddess, Vaṭayakṣiṇī will appear.

34: With pleasure, she gives a cloth, an ornament, the divine *rasa-siddhi* and *rasāyana*, and the divine eye ointment to the *sādhaka*.

Mantra: Om, she who lives in the holy *vaṭa*-tree, and who comes from the *yakṣa* family, Vaṭayakṣiṇī, come near, come near, svāhā!²⁷

omitted ‘strī’, according to former editors, because Jalarāśī has the masculine form.

²⁷ Vaṭayakṣiṇī: the 15th of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

tripathastho vaṭādhaṣtho rātrī maunī japet tu vai/
lakṣatrayaṃ tataḥ siddhā devī syād vaṭayakṣiṇī//
vastrālaṅkāraṇaṃ divyaṃ rasasiddhiṃ rasāyanam/
divyāñjanaṇi ca samtustā sādhaḥkāya prayacchati//
om śrīm drīm vaṭavāsini yakṣakulaprasūte vaṭayakṣiṇi ehy ehi svāhā//
We can also find the *Vaṭayakṣiṇī-sādhana* in the *Kāmaratnatatantra*, chapter XV.
tripathe tu vaṭasthāne rātrau mantraṃ japet svayam/
lakṣatrayaṃ tataḥ siddhā devī ca vaṭayakṣiṇī//
vastrālaṅkāraṇaṃ divyaṃ rasasiddhīrasāyanam/
divyāñjanaṇi tu sā tuṣṭā sādhaḥkāya prayacchati//
om hrīm vaṭavāsini yakṣakulapatāke vaṭayakṣiṇi ehy ehi svāhā//

35: Having climbed a *vaṭa* tree, he should recite the mantra one hundred thousand times. Then he should wash his mouth with the *kāñjika*,²⁸ which is consecrated seven times with the mantra.

36: He should recite the mantra for two *yāmas* (i.e., six hours) at night. Then, the *yakṣiṇī* bestows a boon: the divine *rasa* and *rasāyana*, various small objects, supernatural powers, and all kinds of objects. There are no other means. Thus, Śaṅkara said.

Mantra: Om, hrīm, pay homage, Candradravā (the moon-stream),²⁹ Kaṇākaraṇākāraṇā (the whispering from ear to ear), svāhā! Homage to the *bhagavat* Rudra, Caṇḍayoginī (the fierce *yoginī*), svāhā!³⁰

Both these two mantras will bring the same *siddhi*.

37: A purified man should recite the mantra one hundred thousand times at the bottom of a *ciñcā* (tamarind)-tree. Then the pleased Viśālā grants the divine *rasa* and *rasāyana*.

Mantra: Om, aiṃ, Viśālā (the mighty one) run, run, come, come, svāhā!³¹

²⁸ Kāñjika: sour gruel, water of boiled rice in a state of spontaneous fermentation; a medicinal plant

²⁹ We can find the name of the *yakṣiṇī* in the *Ḍāmaratantra*, chapter VI.

³⁰ We can find the parallel verses in the *Kāmaratantra*, chapter XV, and it is mentioned as another *Vaṭayakṣiṇī-sādhana*.

vaṭavṛkṣaṃ samāruhya lakṣaṃ ekaṃ japeṇ manum/
tatas saptābhimantreṇa kāñjikaiḥ kṣālayen mukham//
māsatrayaṃ japed rātrau varaṃ yacchati yakṣiṇī/
rasaṃ rasāyanaṃ divyaṃ kṣudrakarmahy anekadhā/
siddhāni sarvakāryāṇi nānyathā śaṅkaro'bravīt//
om namaś candrādyāvā kaṇākāraṇa klīm svāhā/
vā om namo bhagavate rudrāya caṇḍavegiṇe svāhā//

³¹ Viśālā: the 6th of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

ciñcāvṛkṣatale mantraṃ lakṣaṃ āvartayec chuciḥ/
śātapatrodbhavaṃ puṣpaiḥ sagṭhyair homaṃ ācaret//
tataḥ siddhā bhaved devī viśālā kāśagāminī/
dadāti mantiṇe tuṣṭā rasaṃ divya rasāyanaṃ//

38: He should wear the ornaments made from human bones on his neck, hand, and both ears, and keep the rosary, which is likewise brought from a cemetery.

39: The *sādhaka* should recite the mantra one hundred thousand times without fear and with pleasure. Then, the *siddhā* Mahābhayā will definitely give the *rasāyana*.

40: As soon as it is taken, he can move even mountains and be free from wrinkles and white hair, and he attains a long-life.

Mantra: Om, hrīm, Mahābhayā, hūm, phaṭ, svāhā!³²

41: On the day of the light half month, he should recite the mantra until the [full-] moon is seen. From the new moon day up to the full moon

om aiṃ hrīm viśāle strām strīm ehy ehi svāhā//

We can find the *Viśālāyākṣiṇī-sādhana* also in the *Kāmaratnatantra*, chapter XV.

ciñcāvṛkṣatale lakṣaṃ mantram āvartayec chuciḥ/
 śatapuṣpodbhavaiḥ puṣpaiḥ saghṛtair homam ācaret//
 viśālā ca tatas tuṣṭā rasaṃ divyaṃ rasāyanam/
 prasannā yacchati tataḥ sarvasiddhir bhaviṣyati//
 om aiṃ viśāle krīm hrīm vrīm klīm krīm svāhā//

³² Mahābhayā: the 10th of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX.

asthimudrādharo lakṣaṃ śmaśāne prajapen manum/
 tato mahābhayā siddhā yacchati asya rasāyanam//
 tena bhakṣitamātreṇa parvatān api cālayet/
 balīpalitanirmukto na rogaṃ samavāpnuyāt//
 om hrīm mahābhaye preṃ svāhā//

We can find the *Mahābhayāyākṣiṇī-sādhana* also in the *Kāmaratnatantra*, chapter XV.

narāsthinirmitā mālā gale pāṇau ca karṇayoḥ/
 dhārayej japamālāṃ ca tādṛśīm tu śmaśānataḥ//
 lakṣaṃ ekaṃ japen mantram sādhaḥ nirbhayaś śuciḥ/
 tato mahābhayā yakṣī prayacchati rasāyanam//
 tasya bhakṣaṇamātreṇa sarvaratnāni cālayet/
 valīpalitanirmuktaś ciraṃjīvi bhaven naraḥ//
 om hrīm trām mahābhaye klīm svāhā//
 athavā om krīm mahābhaye klīm svāhā//

day, he should recite the mantra up to one hundred thousand times. Then, Candrikā gives *amṛta* (elixir). Having drunk it, he becomes immortal.

Mantra: Om, hrīm, Candrikā (the moonlight), 'I am He/That',³³ svāhā!³⁴

42: When a rainbow appears, having gone to the bottom of a *nirguṇḍī*-tree³⁵, he should recite the mantra one hundred thousand times. Then, the pleased goddess gives the *siddhi* of underground world.

Mantra: Om, aiṃ, klīm, Aindrī, Māhendrī,³⁶ kulu kulu, culu culu, 'I am He/That', svāhā!³⁷

43: Having visualized the servant³⁸ bound with a *haṃsa*³⁹ in his heart, he should recite the mantra at night. Having been pleased, [the deity] bestows the prescription that destroys old age and death.

Mantra: Om, Haṃsa (the goose), Sarvalokalocanānī (the eye of all the world), bind, bind, the goddess commands, svāhā!⁴⁰

³³ The phrase 'ahaṃ saḥ' or 'so 'haṃ', which means identification of oneself with the universe or ultimate reality, is sometimes seen in mantras in the mediaeval Tantric tradition.

³⁴ We can find the *Candrikāyakṣiṇī-sādhana* in the *Kāmaratnatāntra*, chapter XV. śuklapakṣe japet tāvad yāvat samdṛśyate vidhuḥ/
pratipatpūrvapūrṇān taṃ navalakṣaṃ idaṃ japet//
amṛtaṃ candrikā dattaṃ pītvā jīvo'maro bhavet//
om hrīm candrike haṃ saḥ kṛīm klīm svāhā/

³⁵ Nirguṇḍī: five-leaved chaste tree, L. *Vitex negundo*.

³⁶ Aindrī or Māhendrī are epithets of Śacī, Indra's wife.

³⁷ Mahendrī: the 11th of 36 *yakṣiṇīs* appearing in the *Uddāmareśvaratantra*, chapter IX

śakracāpodaye lakṣaṃ nirguṇḍīṭulasīsthiṭaḥ/
japen mantram tatas siddhā bhavet pātālasiddhidā//
aiṃ hlīm māhendri mantrasiddhiṃ kuru kuru kulu kulu haṃsaḥ sohaṃ svāhā//

³⁸ 'Sa cetākam (he, servant)' is possibly 'sacetākam (consiously)'.

³⁹ Haṃsa (goose), the vehicle of Brahmā, is considered to be etymologically derived from 'ahaṃ saḥ'. It is a symbol for the soul.

⁴⁰ We can see a similar mantra in the *Kāmaratnatāntra*, chapter XIII.

om nāmo niśācaramahāmaheśvara mama paryātaḥ sarvalokalocanāni bandhaya bandhaya devyājñāpayati svāhā//

44: Having placed the left hand on the top of a *liṅga*, he should recite the mantra one hundred thousand times. The female servant Līṅgī, gives the accomplishment of speech to the *mantrin*.

Mantra: Oṃ, pay homage, he who is arisen from the *liṅga*, Rudra, give me the accomplishment of speech similar to Pārvatī, hrām, hrīm, hrūm, hraiṃ, hrauṃ, hrah!

45: He should recite [the mantra] for three months, then Raktakambala becomes satisfied. He will make a dead person alive, and likewise, make an image animated.⁴¹

Mantra: Spr̥m, Raktakambala (the red lotus), the messenger of Mahādevī, make [so and so] arise, arise from death, animate the image, make the mountain shake, shake, play, play in fun, huṃ, hraṃ!

46: Having recited [the mantra] one hundred and eight times, he gives some of his food to [the deity] for one day. [The deity] always attends on him.

47: She will tell him whether his past and future acts will result in good fortune or misfortune, and she will immediately shake all statues or mountains.

Mantra: Oṃ, Karaṅkamukhā (the skull face), Vidyujjihvā (the lightning-like tongue), Oṃ, hraṃ, the female servant, jaḥ, jaḥ, jaḥ, svāhā!

48: Having recited the mantra ten thousand times as a prior service and offered the dark *kuṣṭha**⁴² smeared with clarified butter into a fire every ten *japas*, he should recite it again at the end of *homa*.⁴³

⁴¹ We can find parallel verses in the *Uḍḍāmareśvaratantra*, chapter X.
japen māsatrayaṃ mantraṃ kambalaḥ suprasannadhīḥ/
mr̥takotthāpanaṃ kuryāt pratimācālanam tathā//

⁴² Kuṣṭha: L. *Saussurea auriculata* or *Saussurea lappa*

⁴³ ‘Pūrṇānte’ indicates the time when the *homa* completes, or possibly the end of full moon day.

49: He should smear [*candana*]⁴⁴ on his body from top to toe and recite the mantra at night untill he becomes sleepy. Then, in his dream, she comes and tells whether his wish will be fulfilled and brings good fortune.

Mantra: Oṃ, hrīm, saḥ, pay homage, Śmaśānavāsinī (the cemetery-dweller),⁴⁵ Caṇḍaveginī (the impetuous one),⁴⁶ svāhā!

Mantra: Oṃ, homage, the *bhagavatī* Vikarṇa (the large eared)-*piśācinī*, svāhā!

Both these mantras will bring the fruit of *sādhana*.

50: Having climbed a *karañja* (karanja or kerong)-tree,⁴⁷ he should recite the mantra ten thousand times. Then he should offer five parts of that tree (i.e. root, bark, leaf, flower, and fruit) smeared with clarified butter into a fire every ten *japas*.

51: He should smear *kalka* (a kind of tenacious paste) made of the five parts of that tree [on his body] from top to toe. As earlier, at the end of recitation, she tells him in a dream about the good fortune and misfortune [which are about to happen].

Mantra: Oṃ, homage to the *bhagavat* Rudra, Oṃ, the *bhagavat* Śmaśānavāsin (the cemetery-dweller), Caṇḍayogin, svāhā!

Mantra: Oṃ, homage, Candrasrāginī, Karṇākarnākāriṇī, svāhā!

As before, both these result in success⁴⁸

⁴⁴ Former editors support ‘smear *candana*’, but available manuscripts do not.

⁴⁵ Śmaśānavāsinī: the 14th of 36 *yakṣiṇīs* appearing in the *Uḍḍāmareśvaratantra*, chapter IX, but the *sādhana* and mantra of the *yakṣiṇī* are different from those of the *Kakṣapuṭa*.

⁴⁶ We can find the name in the *Karṇapiśācinī-mantra* and also the *Ṣaṭyayakṣiṇī-mantra* appearing in the *Kāmaratnatāntra*, chapter XV.

⁴⁷ Karañja: L. *Pongamia glabra* or *Pongamia pinnata*.

⁴⁸ These mantras were mentioned before (Mantras 20&21).

52: Having recited the mantra ten thousand times as a prior service, he smears the *kalka* paste of *kuṣṭha*, which has been consecrated with the mantra, on his hand and foot⁴⁹. With this, she will tell him, in a dream, about the good fortune and misfortune [that are about to befall him]. She will give the news of the three worlds.⁵⁰

Mantra: Om, hrīm, come, come, Cāmuṇḍā,⁵¹ hrīm, svāhā!

53: He should draw the eight-petalled lotus with *rocanā* (yellow pigment) and *kuṅkuma* (turmeric) mixed with milk, on a dried⁵² birch bark. Having written the seed syllable of Māyā⁵³ on each petal, he should keep it on his head and then recite this mantra.

54: He should perform a prior service for seven days with special effort. The goddess will reveal the past and future in a dream.

Mantra: Om, hrīm, Ciṅcinī (tamarind tree) -*piśācinī*, svāhā!⁵⁴

⁴⁹ Though most available manuscripts support ‘saptapāda (seven-foot)’ and former editors support ‘saptavāraṃ (seven times)’, I suppose it would be ‘hastapāda (on the hand and foot)’, according to K₁₂ and external evidence (the *Kāmaratnatantra*).

⁵⁰ We can find the parallel verses in the *Kāmaratnatantra*, chapter XV, but the name and mantra of the deity are different from those of the *Kakṣapuṭa*.
pūrvam evāyutaṃ japtvā kṛṣṇakanyābhimantritah/
hastapādapralepena supte vakti śubhāśubham/
trailokye yādṛśī vārtā tādṛśaṃ kathayet phalam//

om hrīm saḥ namo bhagavati karṇapīśācinī caṇḍavegini vada vada svāhā/

⁵¹ Cāmuṇḍā is one of the seven *mātṛkās* (mother goddesses), and is also one of the chief *yoginīs* who are attendants of the goddess Durgā.

⁵² I interpret ‘nirudraka’ to mean ‘nis (without) + udra (water) + ka’, that is, dried. However, the external evidence supports ‘nīrandhra (having no holes)’.

⁵³ The Māyā *bīja* is ‘hrīm’.

⁵⁴ We can find the *Ciṅcipīśācinī-sādhana* in the *Kāmaratnatantra*, chapter XV.
rocanaiḥ kuṅkumaiḥ kṣīraiḥ padmaṃ caṣṭadalaṃ likhet/
nīrandhre bhūrjapatre ca māyābījaṃ dale dale//
likhitvā dhārayen mūrdhni imaṃ mantraṃ tato jayet/
pūrvam evāyutaṃ japtvā caivaṃ kuryāt prayatnataḥ/
atītānāgataṃ sarvaṃ svapne vadati devatā//
om hrīm ciṅcipīśācinī svāhā//

55: On the day the moon abides *puṣya*, he should take the root of *alābu* (bottle-gourd) and *sarpākṣī*,⁵⁵ and carefully consecrate it by the mantra and tie it on the head by a red thread while reciting the mantra. Then, the deity tells him about good fortune and misfortune.

Mantra: Oṃ, homage to the *bhagavat* Rudra, Karṇapīśāca (the ear-*piśāca*), svāhā!⁵⁶

Chapter Fourteenth Yakṣiṇī-sādhana in the *Kakṣapuṭa*, written by Śrīśiddhanāgārjuna.

⁵⁵ Sarpākṣī: *L. Ophiorrhiza mungos*, *Aurolia serpentina*, or *Xanthium strumarium*.

⁵⁶ We can find the *Karṇayakṣiṇī-sādhana* also in the *Kāmaratnatāntra*, chapter XV.

alābumūlikāṃ puṣye tathā sarpākṣimūlikāṃ/
grāhyābhimantritāṃ yatnād raktasūtreṇa veṣṭayet/
mūrdhni baddhvā tathā sūptaṃ vadaty eva śubhāśubham//
oṃ namo bhagavatyai rudrāyai karṇayakṣiṇyai svāhā//

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